CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 25.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 19, 1847. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letter of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

PUSEYISM: ITS CAUSES AND CURE.

This is the title of a volume of 264 pages, by Ira Warren, an Episcopalian, and intended to show the need of reform in the Episcopal Church, since in its present state it savors much of Popery. It is written with directness and force, in a kind but decided spirit, by one who though attached to his Church would yet rather "see every branch of God's church *without Episcopacy*, than the Episcopal Church without a *life imparting gospel*." He evidently has little expectation from the clergy, and addresses himself more especially to the sound judgment of the laity. The following chapter may be taken as a specimen of the work, and certainly there is much force in what it says.

THE DECLARATION OF ABSOLUTION.

In close doctrinal alliance with the ordination office, stands, "The declaration of absolution or remission of sins." The latter is but an attempted arrangement for a constant exercise of the power said to be conferred in ordination. The presbyter, having been told at his ordination that he has the power of forgiving sins, finds here, prepared to his hands, a formula of words, in which he is to exercise this extraordinary function; and accordingly he rises from his knees, at the end of the first prayer or general confession,—the people remaining in the kneeling posture,—and says—"Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, *hath given* POWER *and* COMMANDMENT *to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins.*"

In order to meet fairly and honestly the logical sequence of this annunciation, he ought now to go on and say—I, therefore, in obedience to this "command," and in virtue of this "power," do "declare and pronounce" a full remission and absolution of all your sins,—so that you are hereby entirely acquitted in the sight of God. But instead of this straight-forward acceptance of an inference fairly flowing from the premises announced, he is made to shrink away in a cowardly manner, and to take up the mere christian truism, that God "pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel;" and to turn the whole thing almost into a burlesque, by beginning to exhort the people, "Let *us* beseech him to grant *us* true repentance, and his Holy Spirit," &c.

This declaration of absolution appears to be fairly exposed to several objections.

1. The first objection is, that the introductory language is too strong. It implies a power of absolving from sin more absolute than any man can possess who is not endowed with the gift of discerning spirits; and as that gift has not been bestowed since apostolic times, the language is inadmissible.

2. In the second place, it is illogical, as I have shown above,—compelling the minister to shrink from the fair conclusion of his own premises, and, instead of exercising his asserted right to absolve, to declare merely what any christian in the assembly might declare, namely, that God forgives the sins of penitent persons.

3. The third objection to this form of absolution is, that the minister having been first compelled to announce his power to declare and pronounce absolution, and God's "*command*" that he should do so, and then having *disappointed* the naturally excited expectation in the minds of the people that he is about to exercise the consoling power upon them,— he is obliged still further to confuse them, by abruptly bringing them back upon an equality with himself, and exhorting them to join with him in mutual prayer, that God would bestow upon them both, what he had just declared himself empowered and commanded to pronounce upon them, namely, absolution from sin.

4. The next objection to this part of the service is, that it is not what it professes to be; that is it is not a declaration of absolution. In the words of bishop White, "Although it affirms a certain authority in the speaker, he is not made to exercise the authority on those before him, however possessed of necessary requisites." He rises from his knees, and in a formal manner makes known his authority to do a certain thing, but, notwithstanding the expectation he has raised, does not do it; and when he gets through he may be said to have declared and pronounced his *authority*—nothing more.

5. Another, and if possible, a more serious objection to this part of the service, is, that it bears so strikingly the marks and lineaments of that Janus-faced policy which smiles in one direction upon Romanists, and in another upon protestants. I showed, in a former chapter, that the English reformation was conducted, in part, on the compromise principle; and here we have an example of an attempt to preserve that "*external*" *papal* "*face of things*," of which Burnet speaks, which was supposed to have so potent an influence "to draw the people more entirely into the reformation;" with the general impression, we presume, that as they "are apt to judge," as he further states, "in things of ignorance, by outward *appearances* more than by the real *value* of things; so the *preserving an exterior, that looked somewhat like what they had been formerly accustomed to, had a great effect at first on many persons, who, without that, could not have been easily brought over to adhere to the work.*" The calling this part of the service a "declaration of absolution, or remission of sins," together with the minister's rising up, and announcing that God has given him power to declare and pronounce absolution and remission, would all have to the minds of the people the "*external face*" and appearance of that to which "they had been formerly accustomed," that is to Romanism itself: while the illogical and abrupt slide into something bearing no resemblance to an exercise of the power of absolution, would avail to satisfy the consciences of many protestants. The whole aspect of the thing admirably illustrates the remark, as already quoted, of the bishops belonging to the commission appointed by Charles II. to revise the liturgy, namely, "It was the wisdom of our reformers to draw up such a liturgy *as neither Romanist nor protestant could well except against.*"

At quite an early period, there began to appear in the christian church a disposition to dramatize the several parts of christian worship; that is, to embody certain general hints thrown out in the Scriptures in specific formulas, and to repeat them before the congregation, accompanying them with theatrical acts and gesticulations, intended to illustrate and give them significance. To this general tendency, the other form of absolution, which is precatory in its nature, owes its origin. Christ had given to his ministers the authority to declare in general terms the forgiveness of all who should receive the gospel, repent of sins, and live a holy life; and the authority, too, to tell any individual man who inquired the way of salvation, that, on the condition of repentance and faith, he should be forgiven. But the early church, not contented with any general exercise of the power, attempted, in its dramatizing zeal, as often as each recurrence of divine worship, formally to *act it out*, and in a way which was never, we presume, intended by our Lord.

Possibly, indeed not unlikely, the desire to make the sinner dependent on the ministry for salvation, to shut him up to the necessity of receiving divine grace through that channel, to lay him prostrate at the feet of the priesthood as an humble beggar for admission into the kingdom of heaven, may have had something to do with the attempt to give particular *form*, and regularly recurring *prominence* to an alleged absolving power. Certain it is that it is well fitted to encourage the worst forms of spiritual despotism.

The word "priest," as it occurs in the rubric which precedes the first form of absolution, is worthy of some attention. It evidently throws some light on the general design and intent of this part of the service. This was at the Savoy conference, substituted in the place of "minister." The Presbyterian divines who attended the conference requested,—a very reasonable request—that the word minister might be used throughout the book of common prayer. But the bishops said there were some offices which a deacon might not perform, "particularly the absolution and consecration," and that it was necessary to preserve the word priest to distinguish the powers of the two orders. They, therefore, not only refused to make the requested alteration, but struck the word minister out of this rubric, and inserted the word priest. It cannot be pleaded, therefore, that the word is here used carelessly, and is intended to mean no more than minister. It is avowedly employed to signify that higher grade of the clergy who have the power to *consecrate*, that is, to consecrate bread and wine, to make them "holy;" who have the power, in the language of Hooker, "to bring down God from heaven;"—that is, the God-man, Christ,—and so to mingle his nature with the bread and wine, that the "visible elements" shall become "invisible graces;" who have the power, therefore, to make a *sacrifice* in the eucharist, and who are *priests* in the true primary sense of the term.

Besides, as they are called priests here in order to distinguish them from the order of deacons, and to exclude the deacon from the right of pronouncing absolution, it follows that the absolving power here set forth is intended to be something more absolute than a general proclamation of pardon through faith; for *this* a deacon might make as well as a priest. That is to say, the deacon *may* declare from the pulpit that God will forgive every penitent sinner; but he *may not* pronounce this absolution from the desk; *therefore* this declaration is understood by our church to be something more than any such general declaration. Of this view of the subject I have never seen even an attempted answer.

THE BIBLE.

From the excellent annual report of the Massachusetts Bible Society, we make a few very intereating extracts.

"With the views which we may confidently entertain of the influences of the divine word upon the individual heart, we are justified in anticipating the happiest effects from the combined operation of Bible institutions, multiplied and diffused as they now are in every part of the American and European world. United to our own grateful experience and observation of the past, we have also "the sure word of prophecy," that the religion, which the book we would circulate reveals and enforces, shall have its free course through the earth, and be glorified. And however indistinct or gradual its advances may sometimes seem, however obstructed for a period, the length of which we may not presume to anticipate or even to conjecture, by the errors, the sins, or the evil customs, which have obtained dominion among men, we are certain, because the mouth of the Lord hath spoken it, that it is destined to prevail. Indications not unfrequently appear in the course of human affairs, and sometimes within our own immediate observation, to justify our most earnest hopes. Nor need we hesitate on this occasion, without needlessly adverting to circumstances familiar to us all, to number among such indications that beautiful instance of Christian philanthropy, in which a nation's vessel of war converted, as has well been expressed, into a vessel of peace, has been made the messenger of good, and carried bounty, and gladness, and life, where there was famine, and desolation, and death. It would not become us to magnify a deed in which, as a people, we may be considered as partaking; but we cannot repress our satisfaction, that the transaction was attended, in its whole progress and issues, by such signal tokens of the divine favor; that it was so gratefully welcomed by them for whom it was done, as a Christian deed, and "as one of the noblest charities on record."

In the grateful reception and the reciprocal influences of this act, we are strongly reminded of a transaction of a kindred nature belonging to the early history of this our Massachusetts Society, and to which in this connexion, on account of its interesting character your Committee beg leave for a moment to advert.

It will be still fresh in the recollection of some of the earlier members of this Society, that, during the last war of this country with Great Britain, an American privateer, in June 1813, captured a British schooner containing a large supply of Bibles and Testaments intended by the British and Foreign Bible Society for the destitute inhabitatants of Nova Scotia. These Bibles were brought in the captured vessel into Portland, and there sold and dispersed. As soon as this fact became known to the Bible Society of Massachusetts, a determination was taken by the managers of that institution to replace the value of those Bibles and Testaments. Their Secretary was directed to ascertain, by correspondence, to whom the amount of the property captured should be transmitted; and he was at the same time instructed to express the deep regret of "the Massachusetts Bible Society, that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of the disastrous war in which their country was engaged, should be added any interruption of the charitable and munificent labors of their fellow Christians in Great Britain in diffusing the word of God."

It is added, that a subscription was at once opened in Boston, chiefly among its liberal merchants, to raise a sufficient sum, without diverting the funds of "the Massachusetts Bible Society" from their regular object; and such was the eagerness manifested by the citizens of Boston to shake off from their country the disgrace of this transaction, that in the course of a few days double the sum required was contributed; which might, as appears, have been increased to an almost indefinite amount. A strong desire was expressed in some other places of the commonwealth to participate in the transaction; but the largeness of the subscription within the city made it unnecessary to accept the proffered donation.

We cannot adopt for ourselves the language of fervent commendation with which this deed was honored in Great Britain, and by the representatives, at the time, of the British and Foreign Bible Society. But we may be permitted to quote the language of its faithful and devoted Secretary, the Rev. John Owen, who, in the truly Christian correspondence of which it was the occasion, is pleased to designate it as "a memorable occurrence," and the letter of our then Corresponding Secretary, the Rev. S. C. Thatcher, "as breathing a spirit of the truest philanthropy, and conveying a lesson the most instructive to the whole population of Christendom."

Let us hope that it may be the blessed influence of that word, which we have freely received and would freely impart, to diffuse far and wide the same spirit of Christian charity and love. May such be the power of the varied instructions of divine truth upon the individual mind and upon communities of men—of the history of God's Providence to the infant world, of the word which he spake to the fathers by the prophets, and, above them all, of the words of grace and truth which he spake by his Son—that the predicted reign of righteousness and peace shall be established; that an end shall speedily be put, within our own country and throughout the world, to crimes and devastations of war; that the Prince of Peace may rule in the counsels of nations, as well as in the hearts of mankind; and his Word of Life so be the law and the hope of the world, that a new heavens and a new earth shall arise, of such transcendent lustre, that "the former shall not be remembered or come into mind."

DEFENCE OF THE HEBREW GRAMMAR OF GESENIUS AGAINST PROF. STUART'S TRANSLATION. By the original translator.

We are sorry to find such substantial proofs as this pamphlet gives, of Prof. Stuart's inaccuracy. The substance of the pamphlet, which is written with great clearness may be inferred from the opening paragraphs.

"The Grammar of Gesenius has been, for nearly thirty years, the favorite text-book for the elementary study of the Hebrew language in most of the High Schools and Universities of Germany. A translation of the eleventh edition was published seven years since by the writer of these pages, and was very favorably received both in this country, and in England where it was soon reprinted. It supplied a deficiency very generally felt in both countries; as no grammar then in use exhibited the existing state of Hebrew philology, or even a clear and scientific statement of the elementary principles of the language.

A book, professing to be a translation of the fourteenth German edition of this grammar, has recently been published by Prof. Stuart. Whatever were his motives for thus withdrawing his own grammar from circulation, and substituting for it a translation of a work already before the public from another hand, it furnishes a gratifying testimony to the progress of Hebrew science in this country, and to the correctness of the original translator's opinion, that its interests would be promoted by the publication of this work.

But this involuntary testimony to the merits of Gesenius' grammar, will have little weight against the evidence furnished by the translation itself. Many will have no other means of estimating the merits of the original; and its reputation must necessarily suffer wherever this translation is regarded as a just representation of it. Having first introduced this work to the public, it is proper that I should vindicate its character; and show that the defects, with which the translation abounds, do not belong to the original.

A translator assumes a very serious responsibility, when he professes to give to the public a scientific work from a distinguished scholar. He owes a sacred duty to the original author, for whose reputation he thus makes himself responsible; and to the public, who have a right to expect that he will faithfully execute the task he has undertaken. With what fidelity Prof. Stuart has performed his duty to both will be shown in the following pages.

The writer would not feel himself justified in thus noticing this book by occasional errors and imperfections; nor would he have thought it worthy of his notice, had it been from the hand of some unknown and literary adventurer. But it comes with the sanction of Prof. Stuart's name as a warrent for its fidelity to the original; and its errors are so numerous and of such a nature as to give character to the whole book.

The general character of the translation may be stated in the following summary of its defects, which will be found fully sustained in the proofs subjoined.

1st. Gross misconceptions of the meaning of the author; betraying either a want of familiarity with the language of the original, and even the subject of which he treats, or extreme negligence and inattention to both; and ascribing to Gesenius and Rodiger such views (often ludicrously absurd) as no scholar, not even the translator himself, would express in his own name.

2d. The unwarrantable substitution of new divisions of the matter into principal and minor paragraphs throughout the book; thus often throwing important considerations almost out of view, and, by removing them from their proper connexion, impairing the impressions they were intended to make. The same effect is often produced by the almost constant insertion in the text, of matter which Gesenius and his Editor (certainly not without reason) thought proper to subjoin to the text in notes.

3d. A general neglect of precision and definiteness in the statement of facts and principles, in which the original is as distinguished for the opposite excellence.

4th. A want of familiarity and sympathy with the *philology* of the original work, occasioning the frequent substitution of views and modes of expression more familiar to the translator, and often effacing or obscuring its characteristic features.

5th. A style of composition unworthy of the subject, and wholly unlike the chaste simplicity of the original."

The charges specified under these different heads, seem to us to be well sustained, by examples from Prof. Stuart's Translation, which would appear about on a par with a volume of Cicero's works, which he published some years ago.

SUNDAY SCHOOLS—N. A. HAVEN.

From an interesting volume entitled History of Sunday Schools, by Lewis G. Pray, we copy a few paragraphs.

"After a careful and full survey of the subject, we arrive at the conclusion, that the first Sunday School established in this country solely for moral and religious instruction was the school at Beverly, Mass., connected with the Rev. Abiel Abbott's parish, and instituted in 1810.—The second was that of Rev. Dr. Lowell's parish, opened in 1812. These, both, were societies or parishes of Liberal Christians. Another Sunday School in the same denomination was established at Cambridgeport, in 1814, and another at Wilton, N. H., as early as 1816. In June, 1818, a Sunday School was commenced, at the suggestion of Rev. Dr. Parker, at Portsmouth, N. H., on the most liberal principles, and destined to exert a wide and salutary influence, by the much lamented N. A. Haven, Esq., whose name and praise are in all our Sunday Schools. From his intercourse with the poor, he had early become persuaded that much of the misery and vice of society was to be traced to a neglect of the moral and religious instruction of the young. He was, therefore, induced to open this school, which depended for its support on the society of the South Parish in Portsmouth, Rev. Dr. Parker's, but received all children that chose to resort to it. It was filled at once.

The instructions of this school were carefully adapted to the capacities and wants of the individual children. They were given kindly, and with affectionate interest, by a large number of zealous teachers; and the children in their turn soon became interested, both in their instructors and in what they were taught. The effect on society was visible in less than four years.—Children, who, at the beginning, had been received squalid and ignorant, and who would have remained so, were gradually led to become careful and thoughtful; while those who had come at first better prepared, from their domestic relations, were carried onward further and faster than they would by any culture at home. It was, indeed, a humble instrument, but one which diffused much improvement and happiness, acting often on the character of parents hardly less than on that of the pupils, and extending a valuable influence even to the teachers themselves.

Mr. Haven was interested in few things, during his life, more than in this Sunday School. And this might well have been anticipated.—The number of children who received its instructions was very great, and though he had excellent friends, who co-operated with him earnestly, he was its moving and governing spirit.—That he felt the responsibility, and was much excited by it to exertion, there can be no doubt. There were found among his papers many prayers that he offered up for it; great numbers of memoranda which he used in his instructions, many hints for its improvement and instruction; and an excellent practical address which he delivered before its teachers, to explain to them its duties, and to urge them to zeal and activity.—The extent and ability of these services will be better appreciated if we consider that this school was among the first established in this country, and especially of those devoted to moral and religious instruction. The course over which he was to pass was nearly untrodden; and yet the plan of it, and the principles upon which it was based by the lucid and religious mind of Mr. Haven, have scarcely been improved upon or extended since that period. The address above referred to is among the first, perhaps, ever delivered in our own or any other country, in relation to this important subject; and yet few, if any, subsequent performances surpass it in soundness and depth of principle, or in beauty and truth of expression. His correspondence, also, did much to remove prejudice, and to advance the cause of Sunday Schools'.

"Mr. Haven,' says Professor Tinckner, to whose Memoir we are indebted for the substance and language of the foregoing remarks, 'it is true, sometimes acted on larger masses of the community and in more extensive relations; but for efficient practical usefulness, few persons have done more than he did in this humble school; and the condition and character of a great number of children, to whom in a course of eight years, he patiently and discreetly communicated this best and most unostentatious of charities, will long bear witness to the value of his services, which cannot be mistaken.'

The books used in this school, as selected and arranged by Mr. Haven, were Hymns for Infant Minds; Prayers committed to Memory; Watts's Shorter Catechism and the Commandments;—Watts's Historical Catechism; Cummings's Scripture Questions; Lessons from Scripture; and, for the eldest class, Porteus's Evidences; Parley's Natural Theology; Watts's Improvement of the Mind; and Mason on Self-Knowledge."

He died in 1826. "The expression of anxiety and sympathy throughout the community, as he lay on his sick-bed, was remarkable. The very children, as they passed his house, stepped lightly, and were even hushed in their sports; and men in the resorts of business spoke anxiously to each other, when they spoke of their coming loss. When he was buried, the principal stores and shops in the town were shut." A marble monument of great neatness and beauty has since been erected in the burial-ground at Portsmouth, with these simple and touching inscriptions:—

"Erected
To the memory of
NATHANIEL A. HAVEN, JR.,
Born, Jan. 14, 1790,
Died, June 3, 1826,
By the
Teachers of Sunday Schools
In Massachusetts and Portsmouth, N. H.
1832."

On the reverse,—

"He was a disciple of Him
Who 'took little children
In his arms, and blessed them.'"

This school is still continued, and has been, and is, highly prospered. John F. Foster has been its superintendent for twenty-six years. The average attendance of its pupils has been two hundred and twenty. Up to 1843, the whole number of teachers which had been connected with the school was one hundred and ninety-one, of whom eighty-three had been pupils. The whole number of scholars whose names had been entered upon its register was two thousand one hundred and sixty-nine, of which sixteen hundred had remained "long enough to have lessons of good ineradicably impressed on their minds."

PROMISE OF JESUS TO THE PURE IN HEART.

There is little said in the Christian Scriptures about the great ones of the earth; absolutely nothing in the way of encouragement, or approbation, or flattery. Indifference only is observed, throughout their contents, toward those titles and distinctions which so dazzle the poor idolaters whose handicraft they are; while all care is devoted to the heart, the naked, unadorned, simple, human heart. All their instructions are intended for that; all their observation is reserved for that. They teach that all true nobility, all real wealth, must exist in it, and flow out from it; that it is the fountain of honor, and the criterion of greatness. He therefore who has answered the end of Christianity by purifying his heart, and of course the life whose issues are out of it, stands up the accredited work of the new creation of Christ, thoroughly furnished unto all good works, endowed with all privileges, and entitled to all blessings,—even to the blessing of the vision of God.

The pure in heart shall see God, because they are like God, and God will manifest himself to his own similitude. The Lord our God is holy, and rejoices in holiness, and makes himself evident to it, as to that which he approves and loves.

On earth there is nothing so like God as purity. All that we see of great, is but a faint resemblance of his power; all that we behold of contrivance, but weakly shows forth his wisdom. But a pure and holy heart, *that* is something which affords no mean likeness of divinity; an upright and spotless soul, *that* is a true image of God. The image sees its prototype; the copy seeks after and recognises its original; the created spirit, escaping from restraining bonds, and blinding veils, rises to the creating Spirit, and holds communion with its source. Why should not the pure in heart see God? They are his elect; those whom he has chosen to himself, because they have chosen his ways, the ways which lead up to himself. They are of his family, brought near to him by his first-born Son; shall they not see their Father, now that they are near!

They shall see him, by the promise and the birth-right; by revelation and by nature; by grace and by creation; by all that the Eternal Fountain imparts, and all that the immortal soul receives; by origin and by election; by likeness and by adoption.

And yet *how* shall they see God? Invisible, intangible, beyond human reach, and shrouded from mortal sense as God is, how shall even the pure in heart, his children and his chosen, see him?

With the natural eye they shall not and cannot see him. The sight of the natural eye is limited to the vision of natural things. God is a spirit, and shows not himself to dust. But to the soul he is manifest; to the immortal part he is revealed; Spirit to spirit, and by spirit. The spiritual eye discerneth spiritual things; and why not the source of all, even the Spirit of God? It does discern it, and with no faint or doubtful sight; its inward apprehension of the Deity is as clear as are the informations of sense; there are no clouds over it, there is no dimness before it; the spiritual image is depicted on the spiritual orb, bright and true. The pure in heart see God with certainty; they do not deceive themselves, they are not deceived.

[Rev. F. W. P. Greenwood.

EXTRAORDINARY MUNIFICENCE.

The correspondence below tells its own tale, in a manner far better than could be portrayed by any language of ours. Mr. Abbott Lawrence, a gentleman who has previously been distinguished by his numerous acts of benevolence and generosity, has come forward to aid in the establishment of a school of practical science at Harvard University, for the advancement of mechanics and the arts, by the liberal personal donation of $50,000. He announces his intention by the following letter to the Treasurer:—

BOSTON, June 7, 1847.

My Dear Sir,—I have more than once conversed with you upon the subject of establishing a school for the purpose of teaching the practical sciences, in this city or neighborhood; and was gratified when I learned from you that the government of Harvard University had determined to establish such a school in Cambridge, and that a Professor had been appointed who is eminent in the science of Chemistry, and who is to be supported on the foundation created by the munificence of the late Count Rumford.

For several years I have seen and felt the pressing want in our community, (and in fact in the whole country,) of an increased number of men educated to the practical sciences. Elementary education appears to be well provided for in Massachusetts. There is, however, a deficiency in the means for higher education in certain branches of knowledge. For an early classical education we have our schools and colleges. From thence the special schools of Theology, Law, Medicine, and Surgery, receive the young men destined to those professions; and those who look to commerce as their employment, pass to the counting house or the ocean. But where can we send those who intend to devote themselves to the practical applications of science? How educate our engineers, our miners, machinists and mechanics? Our country abounds in men of action. Hard hands are ready to work upon our hard materials; and where shall sagacious heads be taught to direct those hands?

Inventive men laboriously reinvent what has been produced before. Ignorant men fight against the laws of nature with a vain energy, and purchase their experience at great cost. Why should not all these start where their predecessors ended, and not where they began? Education can enable them to do so. The application of science to the useful arts has changed, in the last half century, the condition and relations of the world. It seems to me that we have been somewhat neglectful in the cultivation and encouragement of the scientific portion of our national economy.

Our country is rapidly increasing in population and wealth, and is probably destined in another quarter of a century to contain nearly as many inhabitants as now exist in France and England together.

We have already in the United States a large body of young men who have received a classical education, many of whom find it difficult to obtain a livelihood in what are termed the learned professions. I believe the time has arrived when we should make an effort to diversify the occupations of our people, and develop more fully their strong mental and physical resources, throughout the Union. We have, perhaps, stronger motives in New-England than in any other part of our country, to encourage scientific pursuits, from the fact that we must hereafter look for our main support to the pursuit of commerce, manufactures, and the mechanic arts; to which it becomes our duty, in my humble judgment, to make all the appliances of science within our power. We inherit, and are forced to cultivate a sterile soil; and what nature has denied, should be as far as possible supplied by art. We must make better farmers, through the application of chemical and agricultural science.

We need, then, a school, not for boys, but for young men whose early education is completed, either in College or elsewhere, and who intend to enter upon an active life as engineers or chemists, or in general, as men of science, applying their attainments to practical purposes; where they may learn what has been done at other times and in other countries; and may acquire habits of investigation and reflection, with an aptitude of observing and describing.

I have thought that the three great practical branches to which a scientific education is to be applied amongst us, are, 1st, Engineering; 2d, Mining, in its extended sense, including meteorology; 3d, the invention and manufacture of machinery. These must be deemed kindred branches, starting from the same point, depending in many respects on the same principles, and gradually diverging to their more special applications. Mathematics, especially in their application to the construction and combination of machinery, and chemistry, the foundation of knowledge and an all-important study for the mining engineer, and the key to the processes by which the rude ore becomes the tenacious and ductile metal, Geology, Mineralogy, and the other sciences, investigating the properties and uses of materials employed in the arts, Carpentry, Masonry, Architecture and Drawing, are all studies which should be pursued to a greater or less extent in one or all of these principal divisons.

To establish such a school as I have endeavored to describe in connection with the University, and under the care and general guidance of its government, requires buildings with suitable lecture rooms and philosophical apparatus, with models and plans, and a place for their deposit and safe keeping, together with a *Cabinet*, where every description of wood, ores, metals, &c., &c., may be deposited for the use of the students. Without the above appliances the Professors would be workmen without tools. The University has already appointed Mr. Horsford, Rumford Professor, who proposes to give instruction upon an enlarged plan in the science of Chemistry. I have often heard Professor Horsford spoken of in terms of high commendation, and as in all respects competent to take charge of this important department of science, and to bring out the most favorable results. The testimony rendered at home to Mr. Horsford's capacity has been very agreeable to me, and had satisfied me that the selection made by the government of the College was fortunate; but I have lately learned in addition to the high character given him by his friends here, that the great practical chemist of the age, (Liebig,) has given his most unqualified testimony to the ability and fidelity of Professor Horsford, who was the pupil of Baron Liebig for two years.

I deem it of the highest importance, and in fact essential, that none but *first rate* men should occupy the Professors' Chairs in this School. Its success depends upon the characters of the instructors. They should be men of comprehensive views, and acknowledged talents, possessing industry and integrity, with an enthusiastic devotion to the great interests of science. They should love their profession, and work in it day by day. Such teachers will soon gather around them a large number of pupils.

To carry out this course of education in its practical branches, there should be the most thorough instruction in Engineering, Geology, Chemistry, Mineralogy, Natural Philosophy and Natural History. Chemistry is provided for, and in the last two branches, instruction might perhaps be given by the present College Professors. In addition to these, it would be necessary to obtain the services at stated periods of eminent men from the practical walks of life. The Law School is taught by distinguished lawyers of the highest reputation. The Medical School by distinguished Physicians. In like manner, this School of Science should number among its teachers men who have practised and are practising the arts they are called to teach. Let theory be proved by practical results.

To defray the expenditures, means must be procured for the erection of suitable buildings, (not including dwelling-houses) the purchase of apparatus, furniture, &c., &c., and provision must be made for the comfortable support of the Professors and other teachers employed. For this purpose, let the students be invited freely from all quarters, at a moderate charge for tuition. Let the numbers be only limited by the size of the lecture-rooms, and I cannot entertain a doubt that a large revenue would be derived from tuition fees. I would suggest three permanent Professors, viz., one of Chemistry (already appointed), one of Engineering in its various branches, and one of Geology. The support of the first is for the present time provided for. For the other two a moderate fund must be obtained, as a nucleus of a farther sum which should be added to it, to make the capital equal to that of the Rumford Professorship. The Professors in this school should depend, to a considerable extent, upon fees: it is the best guaranty to exertion and fidelity, and the permanent prosperity of the institution. I will therefore further suggest, that each of the above Professors shall receive, after all ordinary expenses shall have been paid, one half of the tuition fees till they amount to a sum, annually, not exceeding three thousand dollars, including their stated salaries; and that the government of the college pay such sums to other teachers, whether temporary or permanent, as they may deem expedient, and that the other half of the said tuition fees be reserved and added to any fund that may be hereafter contributed to establish and found the two Professorships before mentioned.

I have now, my dear sir, given you a brief and very imperfect sketch of such a school of science as I believe the condition of our extensive and growing country requires, and you will ask how the means are to be obtained to carry out the plan, when we shall soon have an appeal made to our liberality, as well as to the sense of our best interests, to contribute a large sum of money for the purpose of finishing the astronomical department so auspiciously commenced in Cambridge. This department of science has already engaged the public sympathy, and will, I doubt not, be taken up at an early day, and placed in an independent and useful position. I cherish a wish to see the observatory, the telescope, and every instrument required to prosecute the heavenly science, ready for use, and do not intend to interfere with the claims the world has upon our community to accomplish this great and important object. Nor do I mean to occupy the ground of another branch of science that will, I suppose, at a future time, present strong claims upon the public bounty. I allude to Natural History, now in charge of that accomplished naturalist, Dr. Gray. I wish to see all these branches of science prosecuted with vigor, and moving forward in perfect harmony at Cambridge.

I therefore propose to offer, through you, for the acceptance of the President and Fellows of Harvard College, the sum of fifty thousand dollars, to be appropriated as I have indicated in the foregoing remarks. The buildings, I have supposed, without having made estimates, could be erected, including an extensive laboratory, for about thirty thousand dollars. If so, there will remain the sum of twenty thousand dollars; and I suggest, that whatever sum may remain, after the erection and furnishing of the buildings, should form the basis of a fund, which, together with one-half of the tuition fees, till the amount shall yield the sum of three thousand dollars annually, shall be equally divided between the Professor of Engineering and the Professor of Geology, and be made a permanent foundation for these Professorships. The object is, to place the three Professors in this school in the same pecuniary situations. I beg to suggest further, that the whole income of this school be devoted to the acquisition, illustration, and dissemination of the practical sciences forever.

The details, however, and conditions of this donation, may be hereafter arranged between the corporation and myself. I now leave the whole subject in the hands of the gentlemen composing the corporation, in the hope and faith that the plan may be adopted, and executed with as much expedition as may be consistent with economy; and that it may prove to be honorable to the University, and useful to the country.

I pray you, dear sir,
To believe I remain,
Most faithfully, your friend,
(Signed) ABBOTT LAWRENCE.

To Hon. SAMUEL A. ELIOT,
Treasurer of Harvard College.

[Boston Courier.

SCENE AT A DEATH-BED.

It is a pleasant morning—one of those days of early spring when the bright sunshine begins to have warmth in it, and the note of a blue-bird or the chirp of a robin gives a pleasant surprise as well as a promise—one of those days that raises the animal spirits, and sets the heart anticipating, if there is a shadow of anything to ground anticipation upon. And who in this world of mercies cannot find some good thing to look back and hope for!

Not William G. the young man of whom my narrative is to tell. He was constitutionally hopeful, of vigorous health, and an abounding energy of character that has already shouldered some of the large burdens of life, and found that a stout heart could make them light. The post he occupies is not one that many would envy him. It is that of brakeman of a train of cars now in rapid motion upon the railroad. The busy season of heavy transportation has commenced, and the long line of full-freighted cars attests that this kind of life is not without its labors and responsibilities. The train has been delayed a few moments beyond its time, and must hasten to reach the turn-out in season for the passenger train, which is expected to pass them in a few moments. Two cars are to be detached, and by slight and dexterity this can be accomplished without entirely stopping the train, thus avoiding delay. As the motion of the engine is slackened, the cars behind will gain a little upon those in front. It is only to seize the right moment and withdraw the connecting pin thus loosened by the forward pressure—a service that William G. had oftened rendered—and he sprang forward with alacrity to perform it now.

But in the path lay a pebble, so small as to escape notice, yet large enough, as he stepped rapidly backwards, to throw him prostrate on the track, while *the heavy laden cars passed on over his body*

It was the work of an instant, but it was done. There lay, mangled and writhing, crushed almost out of the semblance of humanity, the young man who not one moment ago was buoyant, healthful, full of enterprise and hope, full of plans of life and labor. He was immediately removed into the nearest house, surgical aid was was hastily summoned, for it was judged that in immediate amputation lay the faint and only hope of his life.

Thus it was with the body; but how fared it with the soul, whose mortal tenement is so suddenly and rudely broken up? Look at him as he lies convulsed with pain. See the arm, the only unbroken limb he retains, thrown from side to side, in this extremity of suffering. Listen! he speaks, "I must die—I know it—I must die; but, thank God, I am ready to die. Yes, and I am willing to die, if it is God's will. And yet I should have liked to live. My poor mother—who will take care of her? My poor sisters—and oh, my *poor dear Mary!* Send for them—send for them. Send now. I must see them once more. I have much to say to them. Oh my God, thy will be done!"

They were sent for, and reached him in a few hours—an afflicted company. There was the widowed mother, and the young sisters for whom he had maintained a home. There were two or three other relatives, and in the midst of the group was poor Mary. She who had been looking forward to sharing the lot and the home of William G. The surgeons who had been sent for came with the family, and it was not till after their examination had shown that the case was utterly past remedy, that the afflicted friends abandoned the hope of his life. Then there was such a burst of uncontrolled grief as is seldom witnessed even in this world of tears. The agony of this parting was too intense to be borne by a spectator—what must it have been for that dying young man! Yet amidst it all, he was calm. Not a groan, not a murmur had escaped him through the long hours of bodily suffering, and not a murmur nor a groan did he utter now—*now*, while the tender fibres of the soul were thus rudely rent. He spoke calmly and clearly to them all, gave them counsel, and bade to each a tender farewell.

"I have more to say to you," he added, "but I am too much exhausted. Let me rest for a few moments." He closed his eyes, and soon sunk, worn out with suffering, into the sleep that knows no earthly waking.

Here was a scene of sorrow and suffering, but must what it have been without the hope of the gospel! The fear and love of the Lord, had proved no hindrance to this young man in the midst of busy, bustling life. It had helped him to keep a light heart through labors and duties seldom pressing on one so young. But if it had never done anything for him before, what was it not worth in these his last hours, as an "anchor to the soul, sure and steadfast!" Let other scenes, where the poor sinner is called upon to go into eternity without it, held to make out the estimate of its value. [N. Y. Evangelist.

G. M. S.

WHAT I HAVE SEEN AND HEARD.

I have seen a lady adorned with costly apparel, clothed in silk and velvet, with her fingers ornamented by rings, and her wrists by jeweled bracelets; and that lady's seamstress, who was entirely dependent upon her daily earnings, has remained unpaid for months.

I have seen a young girl expend dollars upon a useless trinket, who half an hour before, had refused a shilling to a needy beggar.

I have seen a mother cheerfully lavish money to purchase her daughter's expensive and superfluous dresses; and I have heard the same mother grumble that she had to pay servants such enormous wages.

I have heard a wife, whose apartments were furnished in the most rich and elegant manner, and who spared neither pains nor expense in procuring fashionable articles, either for her rooms or wardrobe, complain bitterly that her husband took so many newspapers.

I have seen a man spend money profusely for the supply of his personal wants, while at the same time he would give the least pittance for any charitable object.

I have heard a wealthy man talk largely about sympathy and benevolence, whose poor relations struggling hard to support existence, might have queried whether he had ever known either of these qualities, except by report.

I have seen a father give money lavishly to a prodigal son, while he has grudgingly paid an indigent nephew for his daily labor.

I have seen a man's table spread with every luxury, whose wood-cutter has been more than once requested to take less than the usual price for his services. [Exchange.

ABOLITION OF SLAVERY IN GUIANA.

At a meeting in New York the Rev. Mr. DAVIES (missionary from British Guiana) next addressed the meeting being introduced by the chairman in a few pertinent remarks. The reverend gentleman said: I am a missionary, and an anti-slavery missionary, and every missionary ought to be an anti-slavery missionary, or stay at home! The greater portion of my congregation are colored people—those who were once in bondage; and I may say that the best portion of my congregation are the colored people. I do not mean merely the largest portion, but the *best* portion—the most industrious, devoted, pious, religiously active. Yet they were once in bondage. And is it not strange, exceedingly strange, to hear it objected, that if these people are made free they will not be able to take care of themselves!

Our people take care of themselves, and they take care of their pastors. They take care of me; and it is not a poor care as you may judge. [Laughter.] I am not reduced to a mere shadow! [The reverend gentleman is a fine, robust, healthy specimen of a man, and this sally excited much merriment.] I have always been very much surprised to hear objections to freedom of this kind. It has also been often asked, "When they are made free, do you not find them very rude and insol

to reduce this to seventeen cents, by the importation of "Coolies" from India. But how was the money to be raised to pay for this importation? By taxing their food. A tax of two dollars a barrel was imposed on American flour. Such is a sample of the oppression of the emancipated people. But I am trespassing on your time. [No, no.] I will be happy to give any information which may be asked in regard to my people.

Some questions were then put to Mr. Davies, respecting the condition of the people in British Guiana and the result of emancipation, and from his replies it appeared the importation of laborers from Africa, rather than India, was regarded favorably by the people, though, of course, it was to be feared as another covert for the slave trade.

A VOICE.—How have the emancipated slaves behaved towards the masters; have they killed or wounded any of them?

MR. DAVIES. They have made a great many false prophets! [Laughter.] Many said, if you make them free, the planters will have their throats cut! The colored people numbered twenty to one of the whites. But there has not been a single instance in which a white throat has been subjected to the surgical operation. [Laughter.] The planters had placed themselves in a dilemma; they must either have their throats cut or be false prophets; and, very wisely, of two evils they chose the least! [Renewed laughter and applause.]

CHRISTIAN REGISTER.

BOSTON, JUNE 19, 1847.

TREATMENT OF CRIMINALS.

We have watched with uncommon interest the progress of public sentiment and the particular movements among the zealous reformers of our day in regard to the treatment of criminals. It is a subject upon the general merits of which we have not yet spoken, because we did not wish to commit ourselves, until we had taken time fairly to form our opinion. And we are not prepared now to go into details as it regards any single mode of treatment. We are glad to have had particular parts of the subject brought before our community, as they have been in a series of earnest discussions in this city, though we think more good would have come from the discussions, if they had been of a less personal character. The Society for discharged convicts has a good object, and is evidently sustained by men earnest in the cause and who are willing to devote to it their whole strength.

The object, however, which we propose to ourselves in this article, is to go behind all the particular movements to a principle which is becoming alarmingly prevalent among us, and which threatens to destroy all moral distinctions in the public mind. It is this, that criminals are to be regarded only as unfortunate men; that no disgrace is to be attached to those who violate the laws of the land; in short, that crime is to be regarded only as a species of insanity and our prisons are to be viewed only as hospitals for the relief of the unfortunate. This doctrine is false and immoral, and, like all other false and immoral doctrines, it must, so far as it is allowed to prevail, be followed by pernicious consequences.

It is untrue to the first principles of our nature and of Christianity. Our nature declares to us that there is such a thing as moral accountability. He who commits a crime feels not only that he is unfortunate, but that he is guilty. Only a long course of wickedness or false reasoning, can divest him of the consciousness of guilt. And Christianity appeals to this sense of right and wrong as to the first principle of our moral nature. It everywhere goes on the presumption that there is such a thing as conscience; and the solemn sanctions of religion draw their fearful power from the reality of these moral convictions in the soul. We cannot, therefore, annihilate them without marring the nature which God has made, and destroying the most solemn obligations of our religion.

And while no doctrine can be more untrue, none can be more thoroughly immoral in its influence. No one will deny the immorality of teaching young men that there is no sin in gambling and other kinds of reckless dissipation and falsehoods. We see at once that when a young man's ideas of right and wrong in these matters are perverted, he is on the road to ruin. And we should regard not only as dangerous but as wicked, those who should make it a business to instil such sentiments into their minds. But they who view all crimes, even robbery and murder, only as misfortunes, and who would have our prisons turned into hospitals, where, without incurring disgrace or the moral indignation of the community, convicts may be cured of their malady, aim a fatal blow at the very heart of all moral distinctions, and instil into the public mind a doctrine as immoral as it is false.

And it is a most dangerous doctrine too. To subvert the moral sense of a community, and teach that the greatest crimes are only great misfortunes, to be viewed neither by the public with moral displeasure nor by those who commit them with a sense of guilt—we can conceive of nothing more dangerous to society than this, and dangerous just in proportion to the influence of those who pursue such a course.

We do not question the motives of these reformers. We have nothing to do with their motives. But their doctrines go to annihilate utterly all moral distinctions. And by taking from the penalties of crime the sense of guilt on the part of the offender and the disgrace with which it is visited by the community, they would take away the great safeguards of society against the abandoned of its members.

We know that reforms are needed both in our criminal code and the mode of administering it, and that the discipline of our prisons is not perfected. But any system of reform which rests on the false, immoral and dangerous doctrine, which is gaining currency among us, must lead to the most mischievous results. We would treat convicts with kindness. We would not rudely reproach them for their crimes. We would put in their way every help to the desired reformation. We would have them even tenderly treated while in prison, and when they come out we would take them by the hand, and lead them into fields of honest and useful employment, that they may, with God, society and themselves, regain the place which they have lost. But as we regard the safety of society or the good of their souls, as we would deter others from becoming criminals or lead those who are already so to repent, and reform, we would preserve in the community the keenest sense of the great moral distinctions of right and wrong, and we should utterly despair of reformation on the part of the criminal till he felt in his own heart convicted of wrong doing. And in all our kindness we would not permit ourselves to allow him to lose sight of his guilt; but, just in proportion to our love for him and our interest in him should we wish him to feel keenly the sense of guilt, that through the pangs of remorse he might be led into a new life. This is the course we should pursue in regard to a child of our own who had done wrong;—it is the course which Christianity pursues with all, and it is the course which we should pursue with the most hardened offender. The greatest severity is often the most real and effective kindness.

SUPPORT OF COLLEGE PROFESSORS.

Mr. Lawrence, in the letter offering his generous donation to Harvard University, suggests that the new professors should be supported only in part from the income of a fund, and that the remainder of their salaries should come from tuition fees, and depend on the number of students who might seek instruction from them. This is nearly the plan suggested by Adam Smith in his Wealth of Nations, and carried out, we believe, in most of the German Universities, though there, if we mistake not, the professors depend almost entirely on fees for support. The principal is an important one, and might, we think, be adopted with great advantage in most, if not all of our Colleges. We doubt whether the pure Mathematics could ever be made sufficiently popular among students to be sustained in this way, except to a very small extent; but there is no other branch of study which is not dull or interesting to students generally in proportion to the zeal, fidelity and ability of the teacher. The great objection to such a plan in this country arises from the early age at which young men enter our colleges. To obviate this difficulty, the first two years might be regulated as they now are, and at the beginning of the Junior year, the studies be made voluntary, and tuition fees paid only for such instruction as is actually received. We believe that a plan of this kind would give a new impulse of life to our colleges. By introducing among professors something of the spirit of competition, which exists almost everywhere else, it would stimulate them to new efforts, it would drive out the drones that now consume the income of such ample funds, and give to the efficient and laborious a greatly increased opportunity for distinction and success.

If each professor at Cambridge, instead of a fixed Salary of $2000, had, for example, but one thousand, with the privilege of receiving one, two or even three thousand more, according to the number of students that he might be able to interest in his department, it would bring a new principle of vitality into the college.

It is said that able men would not accept professorships, to which such a degree of uncertainty is attached. But the uncertainty presents increased encouragement to able and enthusiastic young men. It opens to them a wider field of success, and prepares disappointment only for such as ought not to succeed, but who, under the present system, are supported at great expense, to the great detriment of our colleges.

The experment is now going on very successfully in our Medical Schools. Mr. Lawrence has prepared the way for one or two Professorships in the department of Practical Science at Harvard University. We should rejoice to see the same experiment tried among the undergraduates in Chemistry, for example, and in Physics, and the Modern Languages. We mention these as the branches which depend most on the character of the teacher for their popularity. We might add to them the department of Moral and Intellectual Philosophy, of Political Economy and History, and of English Literature. There was a time when no lectures in Harvard College were so popular as the Course on Eloquence, and another time when no lecture room was so eagerly sought as that occupied by the Professor of Greek literature. It might, however, justly be questioned, whether the thorough drilling so important in both these departments, could be often united with the more popular gifts, and whether the most useful course of instruction might not be that which would not greatly attract young students. This objection would, to a great extent, be obviated by having the voluntary system begin with the Junior year, and the compensation of teachers for iustructions beyond that period, depend wholly upon the number of scholars.

AMERICAN SLAVERY.

It is difficult to keep up our knowledge of the writings which are pouring out from the press on this portentous subject. We have just been reading Mr. Sumner's Address on White Slavery in the Barbary States, and know not that we could point to any other Abolition pamphlet so powerfully effective. We have before us "A Brief Notice of American Slavery and the Abolition Movement," by J. B. Estlin. It is a small tract of forty pages, but full of weighty matter, and, except in one or two personal references, we believe that it is true, and wish that it could be reprinted and circulated everywhere through our country. It must rouse the national feeling against the gigantic system of oppression and crime, which has been so long tolerated among us. We have also read "A Report on American Slavery, read to the Worcester Central Association, March 2, 1847," and unanimously adopted by the Association. It takes the true ground, but is more rhetorical and less effective than either of the other pamphlets that we have noticed. We rejoice to see it, however, as an evidence of the progress in public sentiment, particularly in relation to the duty of ministers.

What strikes us most in all these pamphlets is the calmness of their tone. They have nothing of the spasmodic vituperation which has so often pained us in the writings of Abolitionists. If there ever was a cause of momentous interest, and in which all the purer and better principles of our nature should be engaged, it is this. And those who feel its vastness and the momentous consequences resting upon it, must have in their utterance the intense calmness, which marks the action of men terribly in earnest.

The subject, to those who see it in all its magnitude, is too great for declamation or passion. The simplest statement of facts and principles is the most powerful appeal that can be made. There is no need of abusive epithets. They detract from the silent eloquence of facts. We once unexpectedly found ourselves present at a slave-auction. An old man and woman, a young man and woman, she with an infant in her arms, and two other children by her side, were on the stand; their silent countenances marked by an expression such as we hope never to witness again. There too were the heartless jests of the auctioneer, a New England man. If we had seen him boring out their eyes with hot irons, or hanging them up in chains, it could not have moved us more painfully. A few days after this, on leaving the wharf, we were attracted by the most agonizing shrieks. Two young women and one child, another being too young to know the meaning of their grief, were wringing their hands and screaming and tearing their hair as in the extremest agony. They had been sold, and were now torn from every human being that they had ever known. Can the blessing of heaven rest on a people by whose laws such outrages on all that is dearest to the heart are allowed?

BOYS AND YOUNG MEN FROM THE COUNTRY.

A correspondent, whom we thank for the suggestion, calls our attention to young men from the country, who, from "false or exaggerated estimates of the advantages of a mercantile life," expose themselves "unnecessarily and unwisely to the temptations and corrupting influences of a city life." We cannot portray the dangers that are around them here, or give such a "word of friendly warning and advice," as we ought, to the thousands of young men who are thus exposed, nor can we too earnestly entreat those who are usefully employed in the country to be satisfied with the duties and comforts of their useful and honorable life at home. Thousands every year come away, allured by false prospects of success; they flutter about awhile in uncertain employments, visit home and dazzle their former associates by an ephemeral show of prosperity, but soon break down in fortune, in character and health, and fall miserably a prey to the worst influences of society. Not one in five hundred succeeds, and many a parent's heart is broken. Let boys remember that there is no more honorable employment than that of the farmer, and none, unless he has peculiar gifts, in which he may be more useful or happy. The life of a city shop-boy is one which he ought not to envy or desire.

"The merchant" says a writer in a mercantile paper, "from the severe competition, is obliged to pay his boys inadequate salaries, and this, with the seductive influence of bad company, and the absence of parents to care for their moral influence, is daily bringing to disgrace and destruction many fine young men, who, if they had continued to cultivate the soil, or sought some other field of enterprize, would have proved useful citizens, and a comfort and honor to their parents. This is no fancy sketch. I asked one of our first dry goods houses, recently, if he had a vacancy for a country lad, for whom I had been requested to obtain a place. His honest and feeling reply was: "Can you not find for him a better business?"

POEMS OF CONSOLATION.

Some time ago, in a series of articles on Sacred Poetry, we gave two or three little essays, if we remember right, on poems relating to death. It is a favorite department of Christian poetry. Our religion has thrown a beautiful light around the grave. In that strange, but to us attractive medley, The Doctor, a story is told of a lovely child, who in her twelfth year was stricken with the plague. "As the disease increased upon her, she became more beautiful and more cheerful, looking continually upward and rejoicing; for she said she saw that Heaven was open, and innumerable lights flowing upward thither, as in a stream,—which were the souls of the elect according as they were released." We might look in vain through all the literature of antiquity for one glimpse of death so pleasant as this.

The first feeling that we all have, especially in relation to the departure of one beautiful and young, is a union of tenderness and sadness. We cannot stifle our regrets.

> "Death lies on her, like an untimely frost
> Upon the sweetest flower of all the field."

We feel as the poet felt in relation to sweet scents.

> "They bring me tales of youth, and tones of love;
> And 'tis and ever was, my wish and way
> To let all flowers live freely and all die,
> Whene'er their genus bids their souls depart,
> Among their kindred in their native place.
>
> I never pluck the rose; the violets head,
> Hath shaken with my breath upon its bank,
> And not reproach'd me; the ever sacred cup
> Of the pure lily hath between my hands,
> Felt safe, unsoil'd, nor lost one grain of Gold.
> [Walter Savage Landor.

This sort of tenderness we have towards the young, and when in the freshness of life's early hopes one is called away, it is like the drooping of a flower and the vanishing of its sweets into the still air from whence they came. But our religion has given a more endearing and enduring beauty, than that which resolves itself into the viewless air and the mute elements around us. Death is not the dying of a wave upon the shore, after the agony of the storm is past. It lifts our thoughts up. It takes hold on great and solemn realities, even the powers of the world to come. In the beautiful words of one whose recent death must now make them doubly attractive to all who knew him, we would say;

> O, WHEN the hours of life are past,
> And death's dark shade arrives at last,—
> It is not sleep,—it is not rest,—
> 'T is glory opening to the blest.
>
> Their way to heaven was pure from sin,
> And Christ shall there receive them in;
> There each shall wear a robe of light
> Like his, divinely fair and bright.
>
> There parted hearts again shall meet
> In union holy, calm, and sweet;
> There grief find rest, and never more
> Shall sorrow call them to deplore.
>
> There angels will unite their prayers
> With spirits bright and blest as theirs,
> And light shall glance on every crown,
> From suns that never more go down.
>
> For there the God of mercy sheds
> His purest influence on their heads,
> And gilds the spirits round the throne
> With glory radiant as his own.

The change which Christianity should work in our feelings respecting death is simply expressed in a little piece called

THE PASSING BELL.

> Stop, oh! stop the Passing Bell!
> Painfully, too painfully,
> It strikes against the heart, that knell,
> I cannot bear its tones—they tell
> Of misery, of misery!
> All that soothed and sweetened life
> In the mother and the wife—
> All that would a charm have cast
> O'er the future as the past—
> All is torturing in that knell!
> Stop, oh! stop the passing bell.
>
> Stop it! no—but change the tone,
> And joyfully, ay, joyfully,
> Let the altered chimes ring on,
> For the spirit that hath flown,
> Exultingly, exultingly!
> She hath left her couch of pain;
> She shall never feel again,
> But as angels feel—afar,
> Climbed beyond the morning star,
> Agony and death unknown!
> Let the joyful chimes ring on!

Mary Howitt—we wish that we could forget the disgraceful controversy in which she and her husband are now engaged with the People's Journal—has written some very pleasant lines on this subject.

THE TWELFTH HOUR.

> My friends, the spirit is at peace;
> Oh do not trouble me with tears;
> Petition rather my release,
> Nor covet for me length of years,
> Which are but weariness and woe;
> Resign me, friends, before I go!
>
> I know how strong are human ties;
> I know how strong is human fear;
> But visions open to mine eyes,
> And words of power are in mine ear;
> My friends, my friends, can ye not see,
> Nor hear what voices speak to me?
>
> "Thou human soul," they seem to say,
> "We are commissioned from above,
> Through the dark portal to convey
> Thee to the paradise of love;
> Thou need'st not shrink, thou need'st not fear;
> We, thy sure help, are gathered near!
>
> "Thy weakness on our strength confide;
> Thy doubt upon our steadfast trust;
> And rise up, pure and glorified,
> From thine infirm and sinful dust.
> Rise up, rise up! the eternal day
> Begins to dawn—why wilt thou stay?
>
> "Look forth—the day begins to dawn;
> The future openeth to thy view;
> The veil of mystery is undrawn;
> The old things are becoming new;
> The night of time is passing by;
> Poor trembler, do not fear to die!
>
> "Come, come! the gates of pearl unfold:
> The eternal glory shines on thee!
> Body, relax thy lingering hold,
> And set the struggling spirit free!"
> 'Tis done, 'tis done!—before my sight
> Opens the awful infinite:
> I see, I hear, I live anew!
> Oh friends, dear friends,—adieu, adieu!

REJOICING IN HEAVEN.

> Oh spirit, freed from bondage,
> Rejoice, thy work is done!
> The weary world is 'neath thy feet,
> Thou brighter than the sun!
>
> Arise, put on the garments
> Which the redeemed wore!
> Now sorrow hath no part in thee,
> Thou sanctified from sin!
>
> Awake and breathe the living air
> Of our celestial clime!
> Awake to love which knows no change,
> Thou, who hast done with time!
>
> Awake, lift up thy joyful eyes,
> See, all heaven's host appears;
> And be thou glad exceeingly,
> Thou, who hast done with tears!
>
> Awake! ascend! Thou art not now
> With those of mortal birth,—
> The living God hath touch'd thy lips,
> Thou who hast done with earth!

This is not poetry of the highest order, nor is it penetrated by the deepest spirit of Christianity; but it is very pleasant, and much more in accordance with truth than the mournful views which are often taken of death. We close with a higher, though more familiar strain, from Milton's Lycidas.

> Weep no more,
> For Lycidas your sorrow is not dead,
> Sunk tho' he be beneath the watery floor;
> So sinks the day-star in the ocean bed,
> And yet anon repairs his drooping head,
> And tricks his beams, and with new spangled ore
> Flames in the forehead of the morning sky;
> So Lycidas sunk low, but mounted high,
> Thro' the dear might of him that walked the waves,
> Where other groves and other streams along,
> With nectar pure his oozy locks he laves,
> And hears the unexpressive nuptial song,
> In the blest kingdoms meek of joy and love.
> There entertain him all the saints above,
> In solemn troops, and sweet societies,
> That sing, and singing in their glory more,
> And wipe the tears forever from his eyes.

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, June 15, 1847.

DEAR SIR:—Having spoken of one of the leading clergyman of the Unitarian denomination in New York, I shall take leave to offer a few remarks in relation to the denomination generally in this place. Without claiming any intimate acquaintance with its internal condition, I am inclined to believe that its influence is less decisive than it might be upon this community; less than one would expect it to be considering the character and talents of its ministry, the elevated standing of many of the members, and considering also the amount of dissatisfaction which prevails towards the Orthodox establishments.

One of the reasons why Unitarianism has not grown more vigorously and rapidly in New York is to be found in the fact that the other Churches have not made war upon it with the system, perseverance and bitterness which have marked the controversy with this denomination in some other places. I know not how it has happened, but so it has been that Unitarianism has been permitted to add to its numbers of Churches and members in a comparatively unnoticed and unresisted progress. To be sure Orthodoxy has now and then uttered a growl at the tokens of this progress; and private remonstrance has not been wanting with the infected; but there has been but little public formal defiance and controversy. It has been "a wise and masterly inactivity" on the part of Orthodoxy. In an open and fair field Unitarianism would be apt to gain greatly upon the popular faith and sympathy, if for no other reason than this, that multitudes who in a time of quietness and absence of debate remain in the connection in which they were born, in a time of controversy side with those whose views are most in accordance with their own; and it is not to be doubted that while nearly all who are in the Unitarian connection are there from choice and principle, very many in connection with the Orthodox are there because they have never given much attention to the subject—they were born and brought up there—their kindred and friends are there—they are uneasy, dissatisfied, but no circumstances have arisen to urge them to a choice between their own and conflicting systems, and there they remain. Controversy would have led them to think—to discover clearly the defects and faults of the system to which they nominally belong, and they would have renounced it. There can be no wiser course for the friends of Calvinism than that which they have chosen in this city, of silence and abstinence from debate with other denominations. And on the other hand none have greater reason than the Unitarians to regret that the let alone policy has been so studiously adopted in reference to them. They would have increased a hundred fold under the showerings of Orthodox bitterness.

I will venture to remark too, for it may be a wholesome if not a pleasant truth to those whom it concerns, that the friends of Unitarianism in seeking to build up their cause, have in some instances relied more upon a conciliatory policy with their opponents than upon the intrinsic merits of their system and the force of simple truth. The desire to avoid giving offence to Orthodox friends and hearers; the wish to avoid wounding the feelings of those of their own faith who had Orthodox connections, may have operated in cases where the preacher himself was perhaps scarcely conscious of it, to render the enunciation of important principles less distinct, urgent and impressive than it would have been under other circumstances. The same cause may have prevented the fearless exposure of those michievous tendencies of Calvinism which if spoken of at all must be spoken of with abhorrence. Now it is quite likely that those who have adopted this peaceful policy towards Calvinism have thought they were taking the wisest and best course to build up the Unitarian interest in this city. But there never was a greater mistake than the supposition that Calvinism can be coaxed into an alliance with any denomination that believes and rejoices in religious freedom and liberality. No matter what courtesy Unitarianism may show, no matter how conciliatory its course, Calvinism has no better name for it than that of Infidelity. Moreover, I think the friends and advocates of Unitarianism as well as of every liberal scheme of doctrine would much more effectively build up their cause by coming out openly, boldly with their sentiments. They would in this way commend themselves to the understandings and consciences of those who are honestly inquiring for more elevating and enlarged views of truth than they find in the folds of Orthodoxy. I have always found that the least promising method of advancing any system of belief is that of *policy*. The true method, that which seldom if ever fails of success, is to rely upon the principles we believe and love, and trust in their power to make their way and establish themselves in the hearts and minds of the people.

Besides, the friends of Unitarianism believe that their system embodies truths of vital importance to the human mind. They believe that system is identified with the cause of religious freedom and the progress of genuine philanthropy. They believe too that Calvinism is the natural and sworn antagonist of this system, and more than anything else in its way. How then can any true friend of liberal Christianity refrain from presenting the faith that is dear to him in all places, on all fitting occasions, and with all earnestness. As he values the freedom of the soul of man; as he desires its enlargement from the narrow dogmas of Orthodoxy; as he hopes to see introduced an era of enlightened and all embracing philanthropy, he must live and labor for the diffusion of those views which he himself cherishes. And even if Calvinism were willing to enter into a treaty of amity and alliance, he would decline the offer as inexpedient, incongruous and impossible.

If it were my province to counsel the friends of liberal Christianity in New York, I would say, do not mistake the comparative silence of the Orthodox pulpits in reference to your opinions, as an evidence of toleration or kindly feeling. Do not consider it for your interest, but far otherwise, where they refrain from denouncing you. Do not imagine that you can conciliate their confidence and good will, by any advances or courtesy you can show them, or that you can possibly advance your cause by their co-operation. I would say further to all liberal Christians, throw away *policy* and expediency in the strife for truth and instead thereof place implicit faith in your cause—rely upon its own intrinsic power to commend itself whenever and wherever it can obtain a fair hearing. Depend upon it, the people are sick by thousands of the husks and chaff of Orthodoxy, and are feeling about for something which will nourish, strengthen and elevate their immortal souls. The friends of liberal Christianity believe they have found the truth—let them not be ashamed of it, nor afraid to proclaim it every where, in the face of any and all opposition. Nothing is to be gained to truth and goodness by compromises and partnerships with those who understand neither the one nor the other.

I have one more remark. With many of the sentiments of the Unitarians should be associated eminent zeal and laboriousness, and distinguished generosity in their pecuniary contributions. I know there are many honorable examples of these virtues in the churches of this denomination. But zeal and liberality should be the universal characteristics. Liberal sentiments and liberal action should in reason go together. I have been charged with comparing the Orthodox and the Unitarians in respect to their contributions. I never did any such thing. When speaking of the Orthodox, I maintained that their sentiments were adverse to liberal actions. And now speaking of Unitarians, I say their sentiments call for generous conduct, and they are even more to blame than the Orthodox if they fail to present a distinguished and general example of liberality and zeal in their lives. I am aiming to speak the truth without partiality, and therefore feel perfectly free to tell the friends of Unitarianism wherein they fail; and I trust I shall find that they are not unwilling to hear of their defects. Let it not be the reproach of this denomination, that with the most exalted views of the godlike capacities of man, of the overflowing fulness of the divine benevolence towards him, and the practicability of augmenting his virtue and his blessedness here and hereafter,—they should yet be less active in the work of religion, less generous of their worldly means, less zealous in Christian enterprise, than even those who are trammeled and chilled with the narrowing influences of orthodoxy. In the great and blessed work which religion has yet to do for man, let the friends of liberal Christianity see to it that they lead the movement.

Truly yours, CRITO.

For the Register.

MR. EDITOR,—Will you permit me to enter a brief protest against a very common misinterpretation of scriptures? I refer to the use made of the beautiful passage in the fourth chapter of Micah. These words are continually quoted by our preachers and others as a description and prediction of the general diffusion of Christianty and its peaceful results.

Now it is a doubtful question whether the prophet refers to Christ or Christianity at all; but if he does, or whatever the time or circumstances referred to, he does not describe a peace that is to result from the character of the people. He does not speak of a time when men abstain from fighting, because their moral or religious principles forbid it.

The way in which this passage has been used, makes the prophet appear as an inspired man, who, though foreseeing the time when men would learn war no more, because it is sinful and opposed to the revealed will of God, yet represents the Jews as fighting and conquering with the special blessing and aid of God. This very peace was to be gained by war and carnage. Witness the 13th verse of the fourth, and the sixth and eighth verses of the fifth chapter.

It is worthy of remark that the similar passage in Isaiah 11th, terminates in a way equally unfortunate for those who attribute the peculiar ethics of Christianity to the Old Testament.

In fact, the prophet describes a time when a powerful and holy prince, the special object of God's favor, should reign over Israel: when God would so put forth his power in behalf of his people, that many nations would join themselves to the Jews in the worship and service of Jehovah. All these would be protected by God from all invasion, and the prophet takes it for granted that no wise and holy people would seek far war. He describes them living in undisturbed peace, evidently regarding this as the type of a holy, prosperous and happy condition.

This is not indeed a very bad perversion of scripture, and yet a due regard for truth forbids the wrong use of scripture even in defence of a good cause. Besides, this instance of misuse is in a measure founded on a widespread error concerning the nature of the prophetic writings, and gives countenance to a too common mode of misapplying scripture. L.

For the Register.

CHRISTIAN CHURCH.

The Church worshipping at the corner of Summer and Sea Streets is called the Christian Church, taken from Acts, 11: 26. "And the disciples were called Christians first in Antioch." They belong to that order commonly called the "Christian Connexion." This Church was gathered under the labors of Elder Abner Jones in 1803-4. He was the first minister of this class of Christians in New England.

The distinguishing peculiarities held by them are chiefly as follows;—that the term Christian is the only name by which believers in Christ are to be called;—that all creeds and articles of faith designed to govern the Church are worse than useless; and that the Bible alone is a sufficient rule of faith and practice—and sufficient to guide God's people in the way they should go.

That all true Christians are one,—and therefore the doctrine of "Christian Union" is of preeminent importance to the Church.

That this was the burden of our Lord's prayer "that they all may be one, that the world may believe that thou hast sent me." And in order to see this prayer fulfiled, Christians should labor for and hold up those things, truths, which make them Christians; rather than those which make them partisans, denominationalists, &c. That all godly souls should love as brethren, walk together as children of the same family, and commune together as disciples of the same Lord.

They hold two ordinance in the Church, Baptism and the Lord's Supper. They baptize only believers, such as they apprehend to be truly converted and already striving to live a holy life—and invite to their Communion all who "love our Lord Jesus Christ in sincerity and truth."

They hold strongly to revivals of religion, to that form of doctrine, of preaching, of serving God that "turns men from darkness to light," from sin to holiness, "from the power of Satan unto God"; and "that except a man be born again he cannot see the kingdom of God."

They believe that holiness of heart before God, likeness to Christ, godly walk and entire submission to the will of God, is the great end of all the Gospel teachings, and should be such in the Christian profession and the Church. And therefore those doctrines, that kind of preaching, and that mode of Church government and worship which best promote and secure this end, is both most pleasing to God and desirable and important to men.

This people while they have always been small in number and influence in this city, have nevertheless spread and increased abundantly in other parts, being scattered over the entire United States and Canadas. They number over a thousand preachers, fifteen hundred Churches, from eighty to one hundred thousand communicants, and some two hundred and fifty thousand attend on their ministry.

Their ministers have traveled much, having as they sometimes do a number of Churches under the charge of one man, and preaching oftimes every day in a week. They have patterned after the Apostles, at least in so far as going from place to place, "and as ye go preach"; staying in a place from one month to three and four years at a time. But latterly they are becoming more stationary and permanent in their settlements and pastoral relations. The number of ministers which have been setuled a longer or shorter time over the Church in this city as its pastor, are as follows:—Abner Jones,——Elias Smith in 1816-17; Simon Clough in 1819 to 1824; Charles Morgridge in 1826; Isaac C. Goff in 1827-8; J. V. Himes in 1830 to 1837; Simon Clough again till 1840; Edwin Burnham, 1841; J. S. Thompson 1842-3; E. Edmunds the present minister.

The house in which they now worship was built in 1826, by Jacob Tidd, one of the first seven members. "Wisdom" saith Solomon "hath builded her house; she hath hewn out her seven pillars."

For the Register.

MR. EDITOR:—Your correspondent D. F., Jr., says, "it is apparent from A 's own showing that a former statement of that correspondent was a misrepresentation." We do *not* so consider it, but are willing to refer that matter to the decision of your readers. He says the word *assumed* in his former article indicated "that the legal validity of S. M.'s title to the Treasurership is disputed." Disputed by whom? By D. F., Jr., certainly by no one else, and we have yet to learn his right, authority or power to give an opinion on this subject, further than any other person *not a member of that Church*. We repeat the assertion made in your paper the 29th ult., that no opinion or decision has been given by the Court on any one point of the case in question, to justify his statement, his declaration to the contrary notwithstanding. The new ground assumed by him that "there are ways in which a point of law may be incidentally sustained without a general adjudication of a case, &c." is quite too loose to be entitled to any further notice. S. M.

AFFECTION. To see a father treating his sons like brothers, and to see sons coveting their father's company and conversation, because they think him the most agreeable of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love, as sacred as friendship, as pleasurable as love, and as happy as religion can make it.

THE CORNER STONE OF THE CHURCH

To be built on Indiana Street, for the Indiana Street Congregational Society, was laid on Thursday morning, 17th inst. The services were as follows: *A Chant*, by the Choir of the Warren Street Chapel. *Selections from Scripture*, by Rev. C. F. Barnard. Rev. T. B. Fox, Pastor of the Society, then made the following

ADDRESS.

In the Autumn of the year 1845, the congregation of adults, which, for the few previous months, had been worshipping in the Warren Street Chapel, was regularly incorporated. During the last summer, to promote the farther growth of this society and give a fairer trial to the experiment undertaken by its formation, it was thought very desirable, if not absolutely necessary, to make an effort for the erection of a church for its special accommodation. That effort has been so far successful, that we are assembled this morning, with some solicitude certainly, and yet with hope, to lay the corner stone of a simple Christian temple, for the worship of the One True God—Our Father who is in Heaven.

The creed of our Church is the Gospel of Jesus Christ. The government of our Church is congregational. The design of our Church, is the application of the truths of Christianity to the lives of individuals and the life of the community—the salvation of the soul from sin, and the advancement of the Kingdom of Heaven upon earth. In addition to these characteristics, which we share with other churches, there is another, appertaining to our economical arrangements, somewhat peculiar to ourselves. Our object is to offer the privileges of public worship and religious instruction, *on equal terms, and at as small an expense as may be found practicable.* We are about to build here an *unexpensive church in which there shall be no classification or sale of pews;* but merely the renting of seats, by the quarter or year, at an uniform rate. This briefly is our plan; and I shall best interpret the simple ceremonies, and violate none of the proprieties of the occasion by making it the main topic of this address.

Let me say first, that we have conceived and undertaken to execute our purpose with no feelings of opposition to other churches, more costly in their structure, or supported on different principles. As society is now constituted, custom, convenience, taste, various considerations, suggest various modes of maintaining religious institutions. This is well. Whether done by individual liberality or by the united efforts of those possessing the requisite means, all are glad to see wealth encourage art, appeal to the sentiment of the beautiful, and reverence God, by the erection of rich and imposing temples for the worship of God. A social system, furnishishing no opportunities for realizing the highest conceptions of genius in architecture, for the cultivation of a taste for all that is lovely, and grand, however affluent in mere physical comfort, would hardly be worth the having; for that saying of Jesus—"*man* shall not live by *bread* alone"—has a profound and broad meaning. Let then the older churches stand on their old foundations, and let new churches when it can be done, without neglect of weightier obligations, be built surpassing them in magnificence; and let such churches be supported in the way in which they are now supported, as long as those who belong to them have an affinity and preference for that way; and on them all let God's blessing rest. They do their work,—a good work which none should desire to oppose.

But there is, as we think, another work to be done. There is room and necessity, especially in our cities, for something more and something different, in the way of provision for man's religious wants. The time has come, when we must have some less expensive Churches, arranged and maintained, so that all shall share in their advantages, on equal terms. Such, at least, is the conviction which we entertain in common with many others, and on this conviction, to the extent that may be granted us, we intend to act. Consistency demands of all who believe in Christianity, energetic and liberal measures, for the diffusion of its absolute truths, its purifying, peaceable and ennobling spirit. If Christianity is, as we say it is, the fountain of living water, committed to human care, then is it a first duty, to make that fountain accessible to all. If Christianity is, as we say it is, the bread that came down from heaven, then is it a first duty to see that none hunger in vain for the nourishment and strength that bread was sent to give. If it is, as we say it is, upon the prevalence of a right religious culture, keeping pace with the increase of knowledge, and the accumulation of wealth, that society is mainly to depend for the protection of property, for the preservation of peace and order and the growth of that godliness which has the promise of the life that now is, as well as of the life which is to come—if this doctrine is held in sincerity, then is it a first duty to make comprehensive arrangements, to secure that right religious culture. If, in a word, the professed belief of Christians is not an empty sound—a false and heartless pretence—then are there no limits to wise, enlightened and generous exertions, for the sake of man's well-being, here and hereafter, to spread that belief. The premises to be found in Christian faith demand the broadest conclusions in Christian works.

These are general considerations which might be addressed to quicken the consciences and open the hearts and hands of all believers to any good moral enterprises. The application to be made of them now is to our own denomination. Not as we stand in real or supposed opposition to those, the peculiarities of whose theology we reject, but as we stand on our own ground, in the position we have chosen to take, the responsibileness of liberal Christians as we are called, in regard to the diffusion of Christ's truth and Christ's spirit throughout society, may be argued with the most earnest directness. We must consent to be tried by our doctrine, that Christian character is salvation, and that Christian character in the individual and in the community is to result naturally from God's blessing on the diligent use of means. And tried by this doctrine, what agency, what arrangement which promises to give a Christian basis and a Christian spirit to the civilization of our days, have we any right, with any pretence to consistency, to neglect! We cannot, *consistently*, belong to the party of the past; but must give our sympathies and aid to the present and the future. We cannot, *consistently*, deny in its broadest application, the Christian doctrine of the human brotherhood; we must yield our warmest and readiest support to whatever seeks the best good of the greatest number. We cannot, *consistently*, maintain any narrow or selfish policy to benefit a few, at the expense, to the masses, of anything necessary to the physical, intellectual, or moral growth of man, as man; but must, on the contrary, willingly give of toil and of substance, to bestow outward comfort, knowledge and religion, upon all the children of our common Father. In our simple creed and acknowledged law of duty are to be found the claims of the human *fraternity*, presented with a stern and yet inviting *distinctness*—in no way to be evaded or denied.

Of course I shall not be understood as referring to these weighty and general truths, moved by a one-sided conceit which over-estimates the importance or exaggerates the value of our particular experiment here. Compared with the field of Christian enterprise, which is the world, we occupy but a small place. Campared with the multiform and varied influences and institutions, which are and ought to be at work for the Christian advancement of society, our best endeavors and most complete success will be no occasion of boasting. But as each blade of grass springs from the same broad earth that brings forth the forest of oaks,—as each drop of rain that trembles on the leaf of the violet, obeys the same law of gravitation that sends the mighty river on its fertilising errand for thousands of miles, so an humble Christian undertaking may find its justification—its right to *be*, and to ask for the aid it may need in those great foundation truths, which command and execute the most extended and costly works of benevolence. Therefore I allude to such truths now. Large principles may be made manifest and embodied in small structures; and I confess that to me the Church to be built on this corner stone, standing lowly among loftier and grander

edifices, gathering a limited congregation within its walls, and sustained at small cost,—I confess that to me, this Church will have its chief glory as an exhibition, on the part of its generous friends, of the equal and fraternal spirit of pure Christianity, as an instance, unknown indeed beyond a very narrow circle, but still an instance of that regard for the well being of man, as man, which a belief in the uncorrupted Gospel of Christ must produce; and which in ages to come will work wonders in the removal of ignorance, poverty, oppression and vice, and the miseries and inequalities which these have brought upon our race. Taking this view, and having reference to the *spirit* and *intent* of the work here begun, I am not willing to speak of it, as a small matter; for at this day and in this land, no purpose, however limited, which seeks the equal diffusion of religious privileges, can be a *small* matter.

Looking then at the principles, on which it is based, Churches similar to this we are about to erect, are demanded, at the hands of liberal Christians. Facts and experience prove, that if we would spread pure Christianity in our large communities, we must make some of our religious institutions more *unexpensive*. In regard, I might almost say, to thousands, in this city alone, the question, whether they shall be gathered into societies of our faith, or left without regular places of public worship, is a question we must settle. For one, I cannot share at all in the feelings of some, that our views cannot be made popular. Those views to me are the essential Gospel of Christ; and as the people heard Christ gladly, so will the people receive now Christ's truth in its simplest form, provided it is offered them through equal and accessible institutions. We can easily add to the number of our Churches, if we are willing to construct and support some of them, so that the expense shall be in proportion to the ability of those of moderate means. This, I apprehend, is a subject coming up for very serious consideration. There are changes going on in this community, in relation to its material interests, which demand corresponding changes in its religious institutions. Many of our wealthier citizens are moving into the neighboring towns. Trade is seizing upon the ground heretofore occupied by private dwellings: and therefore it is a matter of some doubt whether it will hereafter be expedient to build in the city proper costly Churches. But does not this very doubt furnish a strong argument for the erection of cheaper Churches, in well chosen localities? There must remain on this peninsula, and especially at this part of it, a large population, composed of persons in moderate circumstances,—crowds of young men, mechanics and others, who by honorable daily labor, earn their daily support. Connected with that very increase of business, which, it is supposed, will so alter the character of large districts, there must continue to be thousands upon thousands of residents for whose moral and religious wants provision must be made. Now, to the making of that provision, are we not bound to contribute generously—and *in season?* A noble opportunity is offering itself, for a noble Christian work: in connection with other denominations, shall we not embrace and use that opportunity?

It is in accordance with the considerations I have suggested, that we would act. Although, owing to their location, the manner in which the property in them is held or other local causes, some of our Churches are not full, we believe that our denomination is invited to enter a field, as yet almost unoccupied, and increase largely, under new forms, its provisions for public worship and Christian instruction. If we do not accept this invitatation, we shall lose ground.

Now our wish is to do something, of course, under the most favorable circumstances, we cannot do much, compared with what might be done—and sooner or later, must be done—to meet this new aspect of affairs. We would accomplish our object, however, let it be distinctly understood, not by building a Church, expressly for a *class*; that would be invidious, and unchristian; but by consulting economy and equality in our arrangements, so that whilst we can welcome all, we shall exclude none.

It is the corner stone of such a Church,—to be erected to carry out such a design, that we are now about to put in its place. Under some embarrassments and through some serious perplexities we have reached this hour. We have been encouraged to go on by our conviction that the end we seek is good, and by the kind and liberal assistance which has been granted us. To many warm hearts and open hands, our enterprise, already owes a large *debt of gratitude*, and as this is a kind of debt pleasant to incur, we hope so to increase it, as to escape, that *other kind of debt*, which is a burthen very heavy and hard to bear. Let our project receive the little farther substantial encouragement it may need and merit, and we will endeavor to execute faithfully the work begun. We will endeavor to make this the corner stone of an unexpensive temple, consecrated to the worship of the Infinite Father, and the instructions of the pure Gospel of Christ. We will endeavor to bring together under its roof, a society, that shall join in due time, according to its ability, with the older and abler of our congregations in spreading the benign influences of the truth as it is in Jesus. Thus much, we will endeavor to do. Shall we not be cheered on in our work, according to its deserts?

But granting that there is nothing in the peculiarities of our plan, to give us any special right to be here, or any special claim for co-operation, granting that we are only building another Church:—surely there are reasons enough to justify such an undertaking, in every street and in almost every dwelling. For, who cannot see the evident and pressing necessity for making our prosperity, our culture, our public sentiment, our life as a community, and our individual lives far more Christian? Be as hopeful and courageous as we may, in view of the many promising tendencies of our times, there are other tendencies that warrant anxiety for the future. On every side there are arguments addressed to fear as well as to hope, to the instinct of self-preservation, as well as to the unselfish spirit of humanity, for increased exertion, to give greater potency and enlarged action to the truths of Christ's Gospel. There is no need, even if I had time, of speaking of these arguments in detail. They are to be found, only too easily, in the engrossing worldliness that accompanies our luxuriant prosperity, in the vices secret and open of a great city, debasing thousands, in the feverish excitements of pleasure so inimical to a manly and robust virtue; they are to be found in the self-sufficiency, irreverence and practical atheism of the day, in the divorce in many instances of philanthropy from piety, in the poverty, crime, broken-hearts, the houses of mourning and of death—in a word, in all the dangers, temptations, sins which beset humanity everywhere, but which seem sometimes so numberless and overmastering in a community like ours that we almost ask, whether, after all,—a great city is not a great mistake—a great evil?

And reason enough will there be to ask *that* question in all seriousness, if the moral safeguards of society are not multiplied as fast as the moral perils of society. There need be no fear then, that we can have too many Christian institutions, provided they are reared on right foundations and in a Christian spirit. Cherishing, as I do, cheerful and confident hopes for the future,—those hopes come from the conviction that every day is making it more and more evident, that the only basis on which society can rest is Christian truth—the only way in which society can be made rich with the blessings of liberty, holiness and love, is by inspiring society throughout its whole life and action with the spirit of Christ.—And this great work is to be largely done, if done at all, by the Church, purified and reformed itself, and purifying and reforming the world.

And God grant that by the services of this occasion, we may be placing here a genuine branch of this true Church. God grant that within the unostentatious structure to be erected on this foundation, a little may be done to build up that invisible, all-embracing spiritual temple, "Christ himself being the chief corner stone."

After the Address, the corner stone was put in its place. The box under the stone contained copies of the Christian Register, Christian World, Christian Examiner, Religious Magazine, Statistical View of the Population of Massachusetts, from 1765 to 1840, Annual Reports of the Warren Street Chapel, together with other publications of the day and two documents, which we give at length.

"The Indiana Street Congregational Society, was gathered in the Warren Street Chapel; and incorporated 7th August, 1845, under the name of the Church of the Warren Street Chapel. Rev. Thomas B. Fox was installed as Pastor of this Society, Nov. 9th, 1845. The name of the Society was changed June 6th, 1847. The Corner Stone of this Church was laid June 17th, 1847. *Standing Committee of the Society*, George William McLellan, Clifton B. Hildreth, Robert Knott, Joseph Carew, Charles P. Philbrick, Charles E. Buckingham, Edward F. Noyes. *Building Committee.* Clifton B. Hildredth, Caleb G. Loring, Joseph Carew, George W. McLellan. *Contractor* and *Builder*, William Crehore. *Architect*, J. D. Towle."

MEMORANDUM

Of an agreement made between the subscribers of sums of money for the purpose of building a church for the use and accommodation of the Religious Society, now known as the Church of the Warren Street Chapel, on the one part—and the Religious Society, now known as the Church of Warren Street Chapel on the other part.

1st.—The Society shall appropriate the several sums subscribed to the erection of a Church, according to such plan and in such location as they may determine, not to exceed in cost the sum of Fifteen Thousand Dollars, unless the excess is provided for by donations.

2d.—There shall be no sale of pews in said Church; but the seats therein shall be rented at an uniform rate, which shall be as small as may be found practicable; and of the rents thus obtained, not more than Fifteen Hundred Dollars shall be applied to defraying the current expenses of the Society, unless by a consent of a majority of the subscribers: and all such rents over and above Fifteen Hundred Dollars or such larger sum, if any, as shall be agreed on, received each year shall be paid as dividend to the subscribers.

3d.—The Society shall give receipts for the several sums subscribed to the subscribers of the same, specifying the conditions on which said sums are loaned.

4th.—The rights of subscribers in said Church may be sold and transferred; but before any such sale or transfer by any subscriber, he shall first offer his rights to the Society, to be purchased by them at a price not exceeding the original cost. And whenever the said Society shall become possessed of all the subscribers' rights in said Church, then these conditions shall be null and void.

5th.—The following persons are hereby appointed Trustees to take a mortgage of the said Church when built and the land belonging thereto to secure the performance to the subscribers of the conditions herein contained; and the said Society is to execute and deliver the said mortgage accordingly, viz., Samuel A Elliot, William Brigham, Benjamin R. Curtis, Caleb G. Loring, Charles H. Mills, George William McLellan, Jonathan Chapman.

6th.—The Society may proceed to purchase land and erect thereon a Church, as contemplated in these conditions, at such time and in such manner as they may determine; provided, however, that no action of theirs shall hold or bind the subscribers in any manner whatsoever or violate any of the conditions herein specified, or be inconsistent with the purpose for which the Church now known as the Church of the Warren Street Chapel, was formed and incorporated, viz: to furnish a Liberal Congregational Church (on equal terms) to all its members at an expense as small as practicable.

7th.—All subscriptions hereafter obtained shall confer on the subscribers the rights stipulated for in this agreement and the mortgage above mentioned.

8th.—When the said land is purchased and said Church built, the Society shall give to the trustees of the subscribers, a mortgage of the same Church and land conditioned for the fulfilment of this agreement.

9th.—A true record of the subscriptions made for the purposes herein specified, shall be kept by the Treasurer of this Society, and of all transfers of the same; and in case of any transfer a new certificate or receipt shall be given on the surrender of the old one, as specified in Art. 3.

A Prayer was offered by Rev. F. D. Huntington. The services closed with a *Hymn* and the *Benediction*.

OBITUARIES.

For the Register.

REV. JUSTIN PARSONS.

Died at Ridgeville, Ohio, Rev. Justin Parsons, a pious, devoted, truly evangelical minister of the Gospel of Christ, aged 90 years.

For about 40 years he had been a clergyman in the State of Vermont. He was a native of Massachusetts. In the first part of his ministry his views were strictly Calvanistic; but as he advanced in years and the study of the holy scriptures, he became liberal and had charity for all denominations of Christians; and for many of his last years his views were mostly similar to those of the Unitarians. Until a very short time before his death his mind was clear and strong. And he said "he had no fear of death, for he rejoiced that the Lord God, omnipotent and merciful reigned, and that he felt safe in his hands, and in the mission of Christ, and he longed to depart and be with his Saviour." He died as he had lived, a devoted, prayerful Christian, in serenity and peace, without a groan or struggle.

JOHN BARNARD.

In looking over of the Record of Deaths during the present year, we came to the name of John Barnard, formerly of the firm of Cottons & Barnard of this city.

We feel unwilling to consign his name to the oblivion of the past without a word of testimony to his many virtues. His life was one of quiet and of goodness. He lived a life of uprightness, and ever manifested a purity of thought which was an example worthy to be followed by all. He was modest as he was good, and if he had any fault, it was, that he undervalued himself. As a husband he was all duty; as a father, all affection; as a friend, ever faithful, and as a citizen an exemplification of the golden rule, *to do by others as we would that others should do unto us*. We shall remember him as the embodiment of amiableness, and while we reflect that his form is resting in the grave, we cannot avoid the influence of his spirit which seemed always to awaken rather the sentiments of kindness than to incite the turbulant spirit and eminent selfishness of man.

Although not rich, he was never a subject of want, and it is gratifying to learn that the gentleman in whose employ he was, when taken sick, generously extended to him all the privileges which he enjoyed when in health. Men, worthy to serve and to be served.

The Funeral of Rev. Thomas Gray, D. D. of Jamaica Plains, Roxbury, for over a half century Minister of the 3d Parish in that town, took place on Saturday, 5th inst., at the Church. The services were—1st. Reading of Scripture, by Rev. Geo. G. Ingersoll, D. D.; 2d. Hymn; 3d. Prayer by Rev. Dr. Pierce of Brookline; 4th. Sermon by Rev. Dr. Frothingham of this city, from Gen. xxv: 5.; 5th. Prayer by Dr. Ingersoll; 6th. Hymn; 7th. Benediction. The house was full. We understand that the exercises were all appropriate and impressive; and that the discourse by Dr. Frothingham especially, was fitting to the occasion, and a just and beautiful tribute to one so long known and so much beloved by many, as a Pastor and friend. The sermon we learn is to be published.

At a special meeting of the Professors and Students of the Meadville Theological School, on Monday evening, May 24th, in relation to the death of one of their number, the following Preamble and Resolutions were unanimously passed:

Whereas, In the inscrutable dispensations of Divine Providence, we have been called to lament the decease of our fellow-student of the Theological School, David W. McKown, whose mild disposition and amiable deportment procured him the esteem of all with whom he was associated—whose early years, humble piety and earnest pursuit of knowledge gave flattering promise of future usefulness. And whereas we are solemnly reminded of the impressive admonition, "Be ye also ready," therefore,

Resolved, That while we mourn the loss of our deceased brother, we desire to bow with Christian resignation to the righteous will of Supreme wisdom.

Resolved, That while we sincerely sympathise with his relatives in the irreparable loss they have sustained of a son and brother, we also trust that their loss has been his gain, that he has departed "to be with Christ, which is far better."

Resolved, That in testimony of our regard for our deceased brother, an address commemorative of his character, and otherwise suitable to the occasion, be delivered in this Hall on Friday evening, June 4, at 7 1-2 o'clock.

Resolved, That a copy of the above Preamble and Resolutions be transmitted, with an appropriate letter, to the parents of the deceased, by a commitee appointed for that purpose.

MISCELLANEOUS ITEMS.

Fifteen Days Later from Europe. The Cambria arrived about 9. A M., Thursday, thirteen days from Liverpool. Emigration from Germany to this country continues on a large scale.—R. G. Beasley, our Consul at Havre, died on the 18th ult.—Dr. Chalmers, of Scotland, died about the last of May. Prince Jerome Bonaparte, nephew of Napoleon, died recently at Florence.—Daniel O'Connell died at Genoa, 15th ult., and was buried with great pomp.—Flour had declined.

☞ The Liberator states that Rev. Samuel May, Jr., has accepted his appointment as General Agent of the Massachusetts Anti-Slavery Society, unanimously made by the Board of Directors.

The Portsmouth Gazette, edited by a son of Isaac Hill, calls the election of Democratic State Printers and Secretary of State, in New Hampshire, cleansing "the Augean stable." This may be a very classical remark, but it is certainly not very complimentary to the New Hampshire State government.

Fire in Plymouth Woods. We learn, from the Sandwich Observer, that about 400 acres of woodland in that vicinity was burned over, on Tuesday and Wednesday, last week.

New potatoes made their appearance in the Cincinnati market, on the 9th inst. The Gazette says, peas, string beans, and nearly all the vegetables are now abundant. On the 8th, there were in the markets, in that city, 502 bushels of strawberries, ascertained by actual measurement. This is independent of those left at hotels, steamboats, and private houses. They range from 5 to 8 cents a quart.

The Crops. We have looked over nearly two hundred exchange papers within a day or two, received from every State in the Union, for the express purpose of ascertaining how the wheat crops promised in the various localities, and we feel ourselves severely puzzled. One paper represents the crops as unusually promising, and another as being total failures. The general idea, however, which the conflicting statements has produced in our mind is, that in Northern Ohio and Wisconsin and Illinois, the wheat planted last fall has, in a considerable degree, been injured by the frost, having been what is called winter killed, and in other parts, the crops have been injured by the fly. Yet, notwithstanding all this, the testimony preponderates in support of the belief that there will be an average crop. The wheat sown this spring bids fair to produce abundantly. There has been a great deal more planted this year than ever before, and we believe that from this source, an increase will be obtained, which will more than counterbalance the loss sustained by the ravages of the fly or the frosts of winter. The corn crop promises to be abundant every where, and an immense quantity of it has been planted. On the whole, after a careful comparison of the evidence for and against, we have no fear as to the sufficiency of the crops of grain, which will be produced the present season. [Atlas.

The U. S. Steamship Princeton, we understand, will be ready in about eighteen days for her destined voyage to the Mediterranean. The interests of our commerce in that quarter require that one of our fastest sailors should be in the neighborhood. [Phila. Ledger.

Canal Tolls. The amount of tolls received on all the canals of the State for the week ending the 7th June is $157,122
For a corresponding period in 1846 88,556

Increase $68,556

The aggregate amount received from the opening of navigation to and including the 7th day of June, a period of 38 days, is $866,512
During the same period in 1846, (53 days) 687,315

Increase $179,197

The following statement shows the aggregate of tolls received during the first week of June, and the aggregate amount to and including the 7th day of June in each year, commencing with 1843.

1st week in June.	Aggregate to 7th June.
1843, $72,460	$418,024
1844, 73,951	670,690
1845, 65,209	673,272
1846, 88,556	687,315
1847, 157,122	866,512

The amount received so far this season, a period of only 38 days, is more than equal to one-half the amount received during any year prior to 1840. [Albany Argus.

The statement that the late General Dromgoole, of Va., had left all his property to the children of Dugger, whom he killed in a duel, is now denied. It is said Dromgoole died intestate.

Relief for Ireland. The following is the cargo on board the ship Macedonian, for Ireland and Scotland, contributed for the relief of the suffering poor in those countries:—30 packages clothing, 200 tierces rice, 6 do. peas, 1132 bags oats, 1115 do. corn, 85 1-2 bbls. corn, 2103 bags beans, 122 bbls. beans, 1047 bags meal, 5179 bbls. meal, 8 do. rye, 7 do. potatoes, 4 do. beef, 6 do pork, 13 do. flour, 10 chests tea.

Cape Cod Branch Railroad Company. The annual meeting of this company, as we learn from the Yarmouth Register, was held in Wareham, on Monday last. The meeting was organized by the choice of Hon. Artemas Hale, of Bridgewater, Chairman.

Most of the materials for the superstructure of the road have been purchased. A large portion of the sleepers have been landed at Wareham and Fall River. Contracts have been made for all the chairs required, to be delivered at points on the line of road, when and as soon as they may be wanted for use. Much of the equipment of the road, such as engines, and cars of various kinds, have been contracted for.

The Treasurer reported that the amount which had been received by him for assessments and advance payments up to the 1st of June, was $560,88,-00, all of which had been paid out except $19,154,-76, for grading, lands, engineering, masonry, &c.; the number of shares and subscribers was 3,285; number paid in, 2,379.

A Board of eleven Directors was chosen, of which Richard Borden was elected President, and Wm. Bates, Clerk.

Journals of Major Shaw. We have seen a prospectus of a work about to be published, consisting of the Journals of Major Samuel Shaw, first American Consul at Canton, with a life of the author, by Josiah Quincy. Those journals are understood to afford much interesting information on the early commercial intercourse of the United States with China and the East Indies, and they are now published from the manuscripts in the possession of the nephew and legal representative, Robert G. Shaw, Esq., on the solicitation of merchants concerned in the China trade. Mr. S., in yielding to this request, has not only furnished the manuscript, but after defraying all the expenses of the work, in a handsome style of publication, has presented the whole edition to the Boston Marine Society, with a view that the entire proceeds of the sale may be applied in aid of the funds of that Society. [Advertiser.

The Slave Trade. The Philadelphia North American has published a letter dated on board the U. S. frigate United States, Monrovia, March 28, 1847, from which we give the following extract.

The Colonization Society is a useful institution.—It has rescued three hundred miles of African sea coast from the Slave Trade. It has done more to extirpate and destroy this inhuman traffic than all the combined naval efforts of England, France and America. One half of the money expended in supporting these squadrons here, if judiciously applied on an extended and liberal plan of Colonization, would have done ten-fold more good. * * * All that is good, and useful, and wise, is slow, gradual and progressive. Ere long you will find that England herself, will abandon her present plan of suppressing the Slave Trade. She will adopt colonization, civilization, religion. These means, and these alone, will effect the object and regenerate Africa.

Our cruisers have been constantly and actively employed; and yet, notwithstanding the energy of the English, and the watchfulness of the French, the Slave Trade flourishes, and wherever slaves are wanted, there they will be carried; the supply will be equal to the demand. I regret to say that the humane coalition of the three great powers, to put down the Slave Trade has signally failed. To colonize and settle the coast is the only feasible and available plan.

Extension of the Baltimore and Ohio Railroad. The Baltimore Patriot introduces a report of the proceedings at a recent meeting of the Board of Directors of the Baltimore and Ohio Railroad with the following remarks:

We learn that the Committee of the Board, to whom was referred the President's proposition for the immediate extension of the road to the line between Maryland and Virginia, convened this morning and clothed the President with authority to take all the requisite measures for the prompt execution of the work; and also for the extension of the present track to the south side of the basin.

We think we may, therefore, congratulate our citizens that there is now a fair prospect that this great work will soon be once more on its way to terminus on the Ohio River.

Shipwreck and Great Loss of Life.—The Quebec Gazette says, "we are indebted to Messrs. Pemberton's, for the following extract of a letter giving the melancholy account of the loss of the brig Carricks, of Whitehaven, R. Thompson, master, from Sligo, to this port, with passengers."

"Cape Rosier, 19th May, 1847.

I am sorry to inform you, that the brig Carricks was wrecked about 4 miles to the eastward of this place, and shocking to relate, out of 167 passengers only 48 reached the shore. The crew, except one boy, were all saved. Little will be saved; but what there is, together with the wreck, will be sold for the benefit of all concerned, on Saturday next."

Good Prospects of the Farmer. Three weeks later than usual, up to the 20th May, to the farmers of this region every thing looked unpropitious; the frost threatened an invasion of the sanctuary of summer. There seemed to be no time left to plant, and of consequence little prospect to reap in after summer. We found the season even more backward in the vicinity of Boston than it was here: planting land there late in May had not yet been ploughed. Within the last ten days a surprising "change has come over our dreams;" the growth of vegetation has been rapid almost beyond example. Never have we seen, on the first day of June, so much grass upon the ground as on our Merrimack river intervales. The warm summer days, the genial showers, the cooled atmosphere sometimes almost unpleasant, has each contributed its share to burst and expand the budding ceremedis, and promote a healthy growth of grass and grain. Although we planted early potatoes last year full a month sooner than it was possible to plant them this year, yet now our potatoes are more forward than they were then. A large part of the corn has been planted the last week in May, and is not yet out of the ground; but it is coming, the earliest planting promising no more than the latest. The rapid growth of vegetation, after our expanded winter, in a single week after the rains have melted the ice and snow of the forest mountains at the north, is a specimen of the usual quick vegetation of northernmost Europe and America; there is more health to plants in the rapid vegetation of the northern zone than in the slower process of nature of the longer summer under the equatorial climate. Every part of creation by its great Author is timed for man's use who inhabits all climates. [Hill's Monthly Visitor.

India Rubber Tires. A new kind of cab has been introduced into the streets of London. It is something like Hansom's cabs, only that the seats are arranged omnibus-fashion—sideways. The chief novelty is the absence of springs, and the substitution of a caoutchouc tire to the wheels; an elastic tube encircles each wheel, neutralizing every jolt, giving a singularly smooth and steady motion, deadening the noise, and having the further advantage that in case of accident the wheels may pass over any one without much hurt—many suffered the wheel to cross their feet without experiencing a worse sensation than a little numbness!

The Convent Grounds. Several statements have appeared in the city papers the past week, in relation to these grounds; but that which seems to be most probable, is, that they have not been sold at all, but are to be appropriated for burial purposes. They could not have been sold without permission from the papal authority, and that, it is presumed, has not been obtained. [Charlestown Aurora.

Slaver Taken. The New York papers announce the arrival there of brig Chancellor, Lieut. D. French Dulany, of U. S. Navy, 38 days from Cape Palmas, Coast of Africa. The Chancellor was taken in lat. 4 23, lon. 7 22, on the Ivory Coast, by U. S. brig Dolphin, Commander Pope, on suspicion of being engaged in the slave trade.

Quite a school of very perfect petrified fish was found in the quarry on the bank of the Chicopee, at Cabotville, a few days ago, and has been placed in the Cabinet of the Institute at that village. [Springfield Republican.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Twenty Dollars "from the ladies of the First Church in Beverly, to constitute the Hon Robert Rantoul, and the Rev Christopher F. Thayer, their Pastor, Life Members of the Sunday School Society."

In acknowledging, gratefully, in behalf of the Society this generous donation, the Treasurer feels authorized and called upon to state, that the Hon Robert Rantoul, mentioned in the above notice, has been Superintendent of the Sunday School connected with the First Church in Beverly ever since the year 1820; and has been connected with a Sabbath School ever since the year 1810. je19

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, June 21st, at Pitts street Chapel, at 7½ o'clock.

Question,—Are there not peculiarities in the present religious state of the community, which call for extraordinary effort on the part of Sunday School Teachers?
je19 T. GAFFIELD, Sec'y.

☞ LIBRARY OF HARVARD UNIVERSITY. All persons, having books from the Public Library of the University, are requested to return them *before or on Wednesday, the 23d inst.* Books may be borrowed again on Monday morning, July 19th; and, during the vacation, from that time till Commencement, the Library will be open every Monday forenoon to visitors and for the delivery of books.

T. W. HARRIS, Librarian.
Cambridge, June 9, 1847. 2w5 je12

☞ THE WORCESTER WEST MINISTERIAL ASSOCIATION will hold its meeting in Hubbardston on Monday, June 21st, at 4 o'clock, P. M., at the house of Rev Mr Hill. j12

☞ THE WORCESTER WEST SUNDAY SCHOOL CONVENTION will be held in Hubbardston on Tuesday, June 22d, at 11 o'clock, A. M. Teachers, pupils, parents and others interested in Sunday Schools are invited to attend. je12

☞ Rev. MOSES G. THOMAS will deliver an address before the Boston Young Men's Total Abstinence Society, on Sunday evening, June 20th, at his place of worship, in South Boston. Services to commence at 7½ o'clock. je19

MARRIAGES.

In this city, 12th inst, by Rev Dr Lowell, Mr Matthew Bartlett to Mary Eliza Meade.

15th, by Rev Dr Parkman, Mr George Saville of Quincy, to Miss Catharine M., daughter of Henry Gurney, Esq. of Boston.

9th inst, Mr Wm Henry Blashfield of New York, to Miss Eliza, daughter of Benjamin Dodd, Esq. of this city.

9th inst, by Rev Dr Lowell, Mr Charles Soule, Jr. to Miss Prudence L. Soule, daughter of Richard Soule, Esq. all of Boston.

In New Bedford, by Rev J. H. Morison, William C. N. Swift to Eliza C, daughter of Jireh Perry.

In Roxbury, 10th inst, Mr William Wetherbee of the firm of Wetherbee Brothers, to Cornelia B., daughter of Hon David A Simmons.

In Charlestown, 10th inst, Mr Enoch Gove of Boston, to Miss Mary A. Gage of C.

In Groton, 10th inst, by Rev D. Fosdick of Boston, Mr John Tarbell to Miss Sarah Fosdick, both of G.

15th inst, George Thacher, Esq. of Monroe, Me, to Miss Lucy M., daughter of Dr Amos Bancroft of G.

In Medway, 10th inst, by Rev David Sanford, Mr George Lyon of Boston, to Miss Sarah B. Nichols of M.

At Sunny Side Cottage, the residence of Washington Irving, June 8, Mr William Grinnell, to Miss Charlotte Irving.

In St Louis, 2d inst, (at the residence of Dr E. Hall) Russell Prentiss, Esq, of St L., to Miss Harriet Edwards of Belfast, Me., niece of Dr Hall.

DEATHS.

In this city, 12th inst, Caroline Ellis, daughter of Jonathan and Catharine Ellis, 16 yrs, 6 months.

12th inst, Mrs Ann Blake, 67.

Drowned, in Cambridge, 12th inst, Moses M. Rice, 10, second son of Moses M. Rice, Esq.

In Roxbury, 11th inst, after an illness of six days, Col Elbridge G. Perry.

In Dorchester, 10th inst, Mrs Betsey A. Fuller, widow of the late Amasa Fuller, and daughter of the late Dr Amos Holbrook, of Milton.

In Salem, 14th inst, Mr Wm Stetson, 69 yrs, 9 mos.

In Gloucester, Mr George Clark, 67; Mr Enoch Bray, 84.

In Mendon, 7th inst, Mr Baruch Penniman, 83.

In Harvard, 13th inst, Mr George Spaulding, formerly of Shirley, 38.

In Northboro', May 30, Mrs Charlotte M. Haskell, wife of Mr Wm A. Haskell, 25.

In Gorham, Me, 12th inst, Mr James Cobb, 81.

In Hallowell, Me, 9th inst, Deacon Ebenezer Dole, 71.

In New York, 11th inst, George W. Holland, son of the late Capt John Holland, of Boston, 41.

In Mobile, 4th inst, Mr Charles Goulding, a native of Grafton, Mass, 34.

In New Orleans, 3d inst, Mrs Mary E, wife of Mr Samuel V. Mayberry, and only daughter of James Horswell, Esq, of Newport, R. I.

Mrs. R. S. E. MOTT,
FEMALE PHYSICIAN,

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.

where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

Mrs. Mott has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her

ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ LETTERS must in all cases be post paid, and they will be promply attended to. 1y je19

NORTON'S EVIDENCES, FOR $5,00. Just received a few copies of Norton's Evidences of the Genuineness of the Gospels, which will be sold at the above low price for the entire work in 3 vols., by CROSBY & NICHOLS, 111 Washington street.
3tis3tos je19

NO. 162 LITTELL'S LIVING AGE.—Price 12½ Cents.

1. Real Ghosts, Second Sight, Trance, and Sleep Walking.
2. The Lamenster.
3. The Moral Alchemy.
4. Mexico and the War.
5. Reading the Will.
6. Rosmara, a Tale of Madrid.
7. Laborers at the South.
8. Autobiography of Goethe.
9. A Settler in Texas.
10. Capsicum House for Young Ladies.

Published once a week, at Six Dollars a year, by E. LITTELL & CO., 165 Tremont street. je19

GUARDIAN SPIRITS, a case of Vision into the Spiritual World, translated from the German of H. Werner, with parallels from Emanuel Swedenborg, by A. E. Ford, 42 cts.
For sale by OTIS CLAPP, 12 School st. je19

TRACTS FOR THE NEW TIMES—Nos 1 and 2—for sale by OTIS CLAPP, 12 School st. je10

THE CLAIMS OF CONGREGATIONAL CHURCHES. A Centennial Address, being a Plea in Vindication of the rights of the Church in Pepperell, Mass., delivered Feb 9, 1847, by Charles Babbidge, Minister of the First Parish.
This day published by CROSBY & NICHOLS, 111 Washington st. is3t je19

CINCINNATI.

THE MEMBERS OF THE MASSACHUSETTS SOCIETY OF CINCINNATI, are hereby notified that their annual meeting will be held at the Revere House, in this city, on Monday, July 5, next ensuing, at 10 o'clock, A. M., for the choice of officers and the transaction of business. A punctual attendance is requested.

The Members of the Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnat who may be here are respectfully invited to dine.

Dinner at 2½ o'clock.

THOS. JACKSON, Secy.
Boston, June 12, 1847. is3t

BOARD may be had in a pleasant and healthy situation, about five miles from the city, for two children about 6 years old. For particulars, inquire at this office. 2wis je12

COLUMBIAN HOTEL, Saratoga Springs, N. Y. (Temperance House.) The undersigned has the pleasure of announcing to his friends and the public in general, that since the last season, he has had his house greatly improved inside and out, and an addition made of some twenty-five large, airy, and well ventilated rooms, several of which are double rooms, very convenient for families; and the entire establishment, in external appearance and interior arrangements for comfort and convenience, is not surpassed by any house at the Springs. It will accommodate 100 or more persons. The subscriber returns his sincere thanks to his former patrons who have kindly given him their patronage for five years past, and he trusts now, with his greatly increased and elegant accommodations, to continue to receive a liberal support from the public generally.—The house will be conducted as usual on Temperance and religious principles, and the Proprietor pledges his best and personal efforts to make the Columbian a desirable stopping-place for all that may favor him with their patronage.

In consequence of the above improvements, this Hotel will not be open until the 1st day of June next.

W. S. BALCH, Proprietor.

N. B. Good accommodations for Horses and Carriages are attached to the above premises. W. S. B.
Saratoga Springs, May 12, 1847. 3mis je12

WANTED—A House suitable for a Boarding and Day School for girls. It must be in a pleasant, healthy country village, on some railroad leading to Boston, large enough to accommodate ten boarders, and in a neighborhood which will furnish at least ten day scholars.

Address the Subscriber, at Lunenburg, Mass.
je5 tf WM. CUSHING.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, In Plymouth. The Summer Term of the subscriber's School will commence Monday, May 31st. The healthful and agreeable location of his house —directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his school to the consideration of parents who are in quest of a place of education for their daughters.

Particular information and references may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, May 15th, 1847. 4tis

RELIGION AND CHRISTIANITY. Just published by BENJ. H. GREENE, 124 Washington street—"A Treatise on Religion and Christianity, Orthodoxy and Rationalism;" an appeal to the common sense of all who like Truth better than Error; by Frederick Murch.

N. B. On hand a very large stock of excellent Books for Sunday School Libraries. my22

REMOVAL
—OF—
BOYS' CLOTHING ESTABLISHMENT
—TO—
NO. 4 BRATTLE STREET,
NORTH SIDE, NEAR COURT STREET, AND BUT A FEW DOORS FROM THE OLD STAND.

OLIVER HUDSON & CO.,

WOULD inform their customers and the public, that they have converted a four story Granite Dwelling House, together with the Shop underneath, wholly into a Store, and increased the dimensions by building in the rear. They have now one of the most spacious and best arranged

Clothing Stores

in the city. Ladies and others who have been often incommoded by the immense crowd frequently collected in their heretofore limited accommodations, will now find ample room. And to make the establishment the more complete, they have, adjoining the Sales Room, on the second floor, a spacious and convenient Dressing Room, properly furnished for the purpose; an appendage which must be acceptable to ladies who frequent this store for the purpose of fitting small children.

THE SPRING AND SUMMER FASHIONS

are now established, and they have by far the largest and best assorted stock which they have ever had to offer, including some beautiful specimens of

CHILDRENS' SUITS,

ecently manufactured to order in New York.

The arrangement of the wholesale department is very complete, and dealers will find the assortment of

BOYS' CLOTHING

much larger than any other in the city; and what is an important consideration, the sizes are well assorted and the garments well shaped.

SHIRTS.

The manufacture and sale of the above article will be continued as usual, and dealers and others will always be sure of finding a large and general assortment.
my8 8tis

JEFFREY R. BRACKETT,

WHOLESALE AND RETAIL DEALER, Importer of Watches, Clocks, Plated Ware, Fancy Goods and Ornamental Articles, has a choice selection of the above, of the finest quality, and

JEWELRY

of the newest and richest styles.

SILVER WARE

in every variety for family use.

—ALSO—

COMMUNION SETS AND BAPTISMAL FONTS.

Orders for manufacturing Silver Plate, will receive the personal attention of O. Rich.

Designs may be selected from a great number of new and beautiful drawings, which will be executed in his unsurpassed style of workmanship.

Hair for preservation tastefully wrought into Broaches, Bracelets, Finger and Ear Rings, etc.

Watches repaired under the direction of an experienced workman from Europe.

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RICH AND USEFUL ARTICLES,

imported by them direct from the manufacturers on the Continent and in England, offers the same at *reduced prices*, namely:

Silver Plate and Table Silver, in all its variety.

Sheffield Silver Plated Ware, of every description.

French Clocks, Gilt, Bronzed, Marble and Alabaster.

Candelabra, Girandoles, Chandeliers, and Parlor Lamps, Bronzed and Ormolu.

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Rich Papier Mache, Bronze and Porcelain Fancy Goods.

Also, a choice assortment of warranted Gold Watches, Chains and Seals.

Silver Plate, manufactured of Silver Coin to order.

Hotels, Ships, and Private Dwellings furnished in any quantity, at the lowest prices.

GEORGE B. FOSTER,
my8 isSw 29 Tremont Row, Boston.

CARRIAGES,
BUGGIES AND CHAISES,

OF the latest patterns, made to order, and constantly on hand.

Also a good variety of Second Hand do., by

E. A. Chapman & Co.

POETRY.

[For the Register.]

TO W. H. C. LOWELL.

A VISION.

I saw one high upon the dizzy verge,
Of proudest manhood stand; his flashing eye
Seemed fondly gloating with the flaming light
Of the immensity beyond him there.
While ever and anon its seaching gaze,
He backward turned, and far around for those,
Whose loving hearts his boyhood missed and mourned.
Alas! that they to that far bourne, from whence
No traveller returns had journeyed long,
And left him with an orphan heart alone!
While few were they who joyed to lift the cup
Of gladness to his lips, or point the way
To glory in his desolate career.
Yet a fond widowed mother's earnest prayer,
Went frequent up for him her only son;
And a lone sister's tender love oft wept,
That earthly gifts were not within its power.
But many a lonely path is found amid
This world of buds and flowers; and they who walk
Their dreary humid shade, believe scarce e'en,
That these to Paradise as surely lead,
As those o'erblazed with sunlight, and where falls
Its gorgeous rays luxuriantly, on beds
Of violet and rose.
So thought he not,
Or seemed to think, and shivered in his breast
His heart, as gathered the night dews of life,
In cold yet sparkling drops, on herbage, fruit,
And flowers his vision spanned. He loved
All bright and lovely things, all great, all good;
And the far beautiful seemed ever near,
Unto his rapt and ravished sight. And thus
Was darkness denser when it came; and woe
All deeper, wrong more bitter to the soul,
Unkindness even blacker for the keen
Perception of the goodly and the fair.
And e'en the neutral of all these alone,
Fell on his spirit, as the gathering mist,
At highest morn settles on hilltop green.
That gorgeous sunrise gilded with its glow.
Oh, he who wakes to watch the beautiful
Alone of earth, indulged, may ever rend,
A destiny of sorrow for his soul,
And view in the dark occident afar,
The threatening cloud portent of evil—woe—
Though it may seem no bigger than his palm,
And spanned by human hand.
Mothers, teach ye
Your sons the spirit vision to dispel,
And spurn all transcendental light, as night;
Your daughters at the distaff and the loom,
To train the lithesome limb, and lay
The finger of the mind on that alone,
The tangible, the vulgar true; leaving
All spiritual essence for the immortal life,
Where even ye, would foolishly believe,
They, leaving time wrought fancies, will awake,
A new creation to a newer life;
Nor dream that here the soul hath inner light,
Connect with that above in Paradise.—
But my theme lingers in my grasp, too long,
And my pen labors with my vibioned thoughts,
While he, my own creation tho' created, waits
A poet's passport to earth's sunniest seat.
Yet who had looked with me might there have seen,
An angel figure o'er him bent, with wings
Close folded round him, and embracing all
His youthful form, and silent peering deep,
Into his dewy, dark, and lustrous eyes,
And with a finger Godlike on his heart,
Stamping a seal forever recognized
Of Heaven. For, spurn it they who will,
The signet fair of TRUTH is read by angel eyes,
Tho' ever in the world's regard it be,
But the uncurrent, cabalistic sign,
Of Satan to his legions.
And there knelt
Around him, numbers crowned of old, to whom,
High altars flamed and fragrant censers burned;
And one, a flower-crowned maid, placed in his hand
A flute of softest sound, while, chariot drawn,
With spear and nodding plume, her sister veiled,
Reflecting on her shield, Medusa's gasp,
Stood by denouncing woe on him who should
The gift possess.
And one with snowy robe,
Close pressing to his heart a low toned harp,
Whose strings he frequent swept, until its tones
Of angel sweetness, fell upon his soul,
In ravishment of joy and chained him there,
To the mysterious and ill-omened lot,
On earth the minstrel bears; yet none stood by,
To whisper abjuration in his ear,
And tell him that the song wells up from depths,
Fearful and dark, and they who bear the lyre,
Must wear no star, no crown save that of thorns.
Fame stood before him, with her tempting wreath,
Whose fragrant buds from out its serpent braids,
She twisted oft, and placed in dalliance free,
Upon his brow, or in an idle mood
Of mirth and sportiveness tossed at his feet;
And then in mimicry, or mockery,
She gathered up the scattered buds again,
And twined them in her wreath.
But none were there to touch his hand,
His heart, and tell him 'twas no vision wrought,
To tempt a vain desire or effort vain
That gazing thus he saw.
* * * * * *
Years passed away,
I looked once more, and seated up among
Earth's lofty peaks, with solemn thoughtful brow,
And intellectual eye, I recognized
The man, matured, in each and every power.
Earth's countless throngs did homage at his feet,
And on his brow I saw the opening buds,
Twisted with many a flower and fadeless leaf,
That early charmed, and erst beguiled his soul;
For he had caught the spirit pure, and high,
Of the bright angel Truth, and walked beneath
Her downy pinions on, leaving unmarred,
Her signet on his heart, till earth had felt
Its power, and crowned him there. And she,
The veiled one, on his arm had proudly placed
Her buckler, and her olive on his brow.
Rested beside him there, a full tuned harp,
Whose powerful strings he smote in dalliance all,
For his own listening ear; yet gifted ones
Oft recognized and hailed its lofty tones.
And the great soul within had conqueror grown,
And men worshipped at its shrine the mind.
But he,
Had passed through many a deep and dangerous ford,
And crossed wild barren plains, and thorny paths,
With scarcely sandalled feet, and mantle thrown
But loosely on, and archers often met,
And their sharp arrows frequent keenly felt,
For so must ever such—and even so,
My vision wrought—tho' they may wear a crown.

Lowell, May, 1847. STELLA.

MISCELLANEOUS.

A LIFE-LESSON.

BY T. S. ARTHUR.

Mr. Philip Elliotson, a man in moderate circumstances, lived in a neat little house which he rented, in a thriving country village. He was keeping a store which yielded him a very comfortable living. As Mr. Elliotson's family increased, the dwelling which he occupied became too small for him, making a removal or an addition to the house necessary. Being a good tenant, and a man well thought of in the community, his landlord was very ready to build him a couple of additional rooms for an increase of rent equal to ten per cent. on the outlay.

Mr. Gage the carpenter, was employed to make the required improvements, and he forthwith went to work. It was not long before a suitable frame was erected and weatherboarded [illegible] plasterer commenced upon the interior. On the morning that the plasterer was to go to work, Mr. Elliotson, who was an early riser, walked out into the yard to look around and see how the new building was progressing. The first thing that met his eye was a load of lime that had been thrown down, close to the gate, where the plasterer had arranged his mortar troughs. It was in fine large lumps, fresh from the kiln.

"Just the thing," said Mr. Elliotson, stooping down and turning over several large pieces with his hands. "This will save me from buying lime."

Mr. Elliotson then looked about him, and seeing that no one was near, stooped down again, and selecting two of the largest lumps, took them up and carried them away remarking, in a low tone of voice, to himself, as he did so,—

"They will never be missed."

The lime was placed in an out building and an old peace of board thrown over it. In a day or two afterwards it was slacked and used in whitewashing the fences.

Now the taking of a couple of pieces of lime by Mr. Elliotson, was a little matter, comparitively speaking, but from small causes, important results often come. And they came in this instance. It happened that Mr. Gage, the carpenter, saw him take the pieces of lime, an act which surprised him very much. He could not have believed that Mr. Elliotson would be guilty of such petty act of meanness, not to say dishonesty. Not willing to condemn a man in his own mind, and especially a man held in such high estimation by every one as was Mr. Elliotson, without being very sure that the lime had been taken for his own private purposes, the carpenter, on coming to work that day, and after Mr. Elliotson had gone to his store, searched about to see if he could find the lime. The search discovered it concealed beneath an old board, where it had been placed.

"I would'nt have believed it, if I had'nt seen with my own eyes!" said Gage, quite confounded by what had occurred. "Some people might call this honest, but I don't," he continued. Why it's downright stealing! What right had he to take the lime without the plasterer's consent! If he had asked for it, he might have had double the quantity he has taken, in welcome. But I don't like this. It doesn't look well. I almost wish I hadn't seen it. I shall never feel just right towards him again."

The carpenter was a strictly honest man, and far above an act of meanness. He regarded the rights of every one, in little as well as in great things, and could not tolerate in others any departure from rectitude. What he had seen troubled him. He tried to push the thought of it out of his mind, but could not succeed in doing so. It haunted him for days.—When he met Mr. Elliotson he felt like avoiding him, and could hardly bear to look in his face, while he conversed with him.

Gage had a brother who owned a large farm in the fertile valley of a river whose waters passed through the village in which Elliotson kept store. The village was a depot for the receipt of nearly the entire product of this valley. It contained three stores. Elliotson's was the largest, and he received, as factor, at least two-thirds of the produce that came down the river. The selling of this was his chief business. For several years, he had sold for Mr. Gage the farmer, the products of his land, consisting principally of wheat, rye, corn and oats: making him returns according the ruling market prices.

Shortly after the occurrence of the little circumstance just mentioned, the farmer was in the village, he stayed, as usual, with his brother. While with him the brother asked this question:

"How does Mr. Elliotson manage your sales for you?"

"Very well."

"Are you always satisfied with the prices he gets?"

"Why no, not always, But then, I suppose in isn't his fault. The markets are not always as high as we farmers could wish."

"No, I suppose not. But does he return you the highest market rates?"

"Not for every consignment. But quotations of prices and actual sales do not always correspond. Sometimes we send down a lot of grain and get for it more than we expected, and sometime less. It is just as it happens. Why do you ask these questions, isn't Mr. Elliotson the fair thing?"

"Not exactly I am sorry to say."

"What!" the brother expressed strong surprise.

"The fact is Henry, said the carpenter, I've lost my good opinion of the man; and I will tell you the reason."

He then related the story about the lime.

"That was a little business, remarked the farmer, after he had heard the relation. I could not have believed that a man of his standing would be guilty of such conduct."

"Nor I. It really confounded me. I have thought about you ever since, and how easy it would be for him, in rendering account of sales of your produce, to put the prices down a cent or two a bushel less than what he actually received. It would be a little matter in each particular, but quite an item in the year's business."

"Indeed it would! But I can hardly believe that Mr Elliotson would do such a thing."

"Nor can I And yet there is the fact of the lime staring us in the face. That shows what is in the man, and what is in is pretty sure to come out some time or other. It only needs the opportunity. When he took the lime, it was early in the morning, and no one about, as he thought. He first turned it over, and then raised himself up and looked all around him carefully. After that he stooped and lifted two large pieces and carried them away. It looks bad, doesn't it.

"It certainly does; I dont like the appearance at all."

"I don't know how you feel about it, said the carpenter, but if I were in your place, I would be loth to trust as much in his hands as you do"

"I must think about it said the farmer. I should be very sorry to break with him, for our intercourse has been pleasant. He has always made me prompt returns. I believe I never had to write to him for money in my life."

"So far good; but if the returns were actually short, why—"

"That's another consideration altogether."

"Indeed it is."

Now, although the suspicions of Gage, the carpenter were, to all appearance well founded, yet they wronged Mr. Elliotson. He had always made the most accurate returns for the produce sold, and retained not a farthing beyond the regular commissions agreed upon. In all matters of regular business his ideas were clear, and his practice blameless. He considered honesty to be the best policy, and was always honest in his dealings. The matter of the lime was an out-of-the-way operation; a kind of accidental affair, by which no rule of action, involving principle had been laid down. The temptation came suddenly in his way, and he fell. But the fall was so light that he scarcely felt the concussion. He was but indistinctly conscious of having done a wrong act, it was such a trifling matter. But, trifling as it appeared to be, it was destined to produce a serious effect upon his business. The first effect was the loss of Mr. Gage's consignment. The fact stated to the farmer by his brother, rested upon his mind and troubled him. He continued to send his grain to Mr. Elliotson for some months; but his suspicions being aroused, he began to imagine that the account sales he received showed a low range of prices. One of his neighbors, who sent his produce to another store in the village, asked him one day what his last load of wheat had brought.

"A dollar and ten," replied the farmer.

"I did rather better than that," said the neighbor.

"Ah! how much did you get?"

"A dollar twelve."

"Did you indeed! Herbert does your business?"

"Yes."

"Does he make prompt returns?"

"Oh yes. He is very prompt and very correct."

"A dollar twelve! Have you just heard of the sale?"

"I received the account to-day."

"That's strange. My wheat was in every way as good as yours, and ought to have brought as good a price."

Mr. Gage was now decided in his mind about changing his agent. He felt satisfied that something was wrong. And yet there was nothing wrong. The grain of the neighbor had been received three days before his came to market, and, in that time, the price had fallen two cents. His next lot of produce was sent to Mr. Herbert, who, from this time, became his consignee. By this change the business of Mr. Elliotson suffered considerably. Gage was his largest consigner, and usually made heavy purchases from him during the year, thus giving him a double profit.

From this period the business of Elliotson gradually declined. One after another of his old customers in the neighborhood of Gage fell off, without assigning any reason, and went over to Herbert, whose operations doubled within a year. The cause lay in hints from Farmer Gage, in reply to questions as to why he had changed his consignee. He said nothing touching the integrity of Elliotson, but hesitated not to allege that Herbert obtained better prices for his produce. This was, of course, enough to induce others to follow his example. At the end of a year the business of Elliotson was so much reduced, that he found it very difficult to keep his head above water. He was no longer as prompt in making returns of sales to the farmers as before, and this caused others of them to leave him.

"What's the matter with Elliotson?" now began to be asked among his neighbors. "He seems to be going down hill."

But no one could answer the question. He was known as an active and energetic business man, and it was believed he would, in time, acquire a fortune. That a different result was threatened, created general surprise. When a man begins to go down hill, there is but little hope for him. He rarely fails to reach the bottom. Thus it was with Mr. Elliotson. In three years from the day he was guilty of the trifling act of taking a few pieces of lime that did not belong to him, he was sold out by the Sheriff. Of the cause of the blight that had fallen upon his fortune, he had not the most remote conception. It never entered his imagination that a suspicion of his integrity existed any where, or that he had ever given cause for such a suspicion. In the calamity by which he was stricken he retained one consciousness, that of being an honest man.

Educated in a store, Mr. Elliotson had no ability of obtaining a support for his family beyond what such an education gave him. He was a good accountant, and had a clear, strong mind. To any one keeping a store, who needed assistance, he would have been invaluable. But no one in the village was in want of assistance.

With a family of four children, the situation of Mr. Elliotson was painful in the extreme. The rigor of the law had left him but a poor remnant of household furniture, and with this he was about moving into a small cottage at half the rent he was paying for the comfortable home in which he had lived for ten years.

Just at this crisis, intelligence was received that the Legislature of the State had approved an application that had been made to charter a banking institution, to be located in the village. Books for a subscription to the capital stock were immediately opened, and the amount required by the charter obtained in a few days.

As soon as it was known that the bank would go into operation, the friends of Mr. Elliotson made a movement to get him appointed Cashier. He was looked upon as the very man, and some of the Stockholders went so far as to say, that it was fortunate for the institution that he happened to be out of business. Twelve Directors were chosen in due course, and then there came an election of officers and clerks, to conduct the regular business. There were many applicants for these situations.—Prominent, for the office of Cashier, stood the name of Mr. Elliotson. On the day that the Directors met, this unfortunate individual had but five dollars left, and, beyond the hoped-for appointment, no apparent resources in the world. It is no matter of wonder that his mind was in a state of great anxiety and suspense. His friends had assured him that he would certainly get the appointment; but the necessities of his circumstances were too pressing to allow these assurances to give him full confidence in the result of the election If by any mishap he should not be appointed, he knew not which way to turn to keep his family from want.

Among the Directors chosen to represent the interests of the Stockholders, was Gage, the carpenter, who was a man of some property, and had subscribed quite liberally to the stock. When Mr. Elliotson was proposed to the meeting as Cashier, Gage became restless.

"He is the very man," said one.

"We can't possibly do better," said another.

"There isn't a name on the list of applicants comparable to his," remarked a third.

And every man spoke in his favor, except Gage, who remained silent. Just as they were about balloting, the carpenter said that he was sorry to be compelled to object to Mr. Elliotson, but rduty constrained him to do so. And then he telated the little circumstance already known to he reader. He ended by saying:

"This may seem a trifling matter, gentlemen. But it is in trifles that we see most clearly a man's real character. It shows there is a lack of integrity in his heart. I feel pained in making this revelation, but duty compels me to do so. I would not be true to the trust that has been reposed in me, were I to withhold from this Board a fact that may deeply affect the interest they are bound to protect.

Surprise kept all silent for some moments.

"Is it not possible that you may have been mistaken?" was at length asked by a member of the Board.

"No, sir, I saw the thing done as clearly as I ever saw any thing in my life. To make sure, however, I examined and found the lime in an out-house, concealed under an old plank. In a day or two afterwards it was slacked and applied to the fences. It is a little thing, I know, gentlemen; and perhaps I lay too much stress upon it. But I cannot have any rational confidence in a man who will steal even a pin. I have made this communication from a sense of duty; the Board can now act as it thinks best. But I cannot vote to place Mr. Elliotson in a position, where so much is at stake."

After an hour's discussion, in which three or four members of the Board spoke strongly in favor of Mr. Elliotson, and offered to go his security in double the amount required for the Cashier, it was voted to let the choice of that officer lie over for a day, that there might be time for reflection.

Mr. Elliotson sat at his window, with his eyes fixed on the building where the Directors were in session, his heart beating with an uneasy motion. He had been seated thus for nearly two hours, and was beginning to grow restless with impatience, when he saw the door open, and the gentlemen who seemed to him to hold his fate in their hands, slowly emerge, and move, in little groups, lingeringly down the street. Of these, two, who were among his warmest friends, approached his house. Now his heart became almost still, and he experienced a choking sensation. A few minutes would decide his fate. What was to be that fate? He scarcely dared hope for the best, and shrunk from contemplating the worst. The two friends paused a short distance from his house, and stood for some minutes in earnest conversation. This was looked upon as a bad omen; the bearers of good news would not thus pause and linger. The poor man's suspense became terrible. At length the men separated, and one of them came towards his house with a grave and deliberate step. From the window, Mr. Elliotson could see his face. It wore a thoughtful, sober expression. His heart ceased to beat for a few moments, and then fluttered on wildly. At length the man's knock was heard at the door. Elliotson had scarcely strength to open it, and when he did do so, he stood with his knees smiting against each other, looking into his friend's face without the power of utterance. To relieve this suspense, which he saw to be very great, the friend said—

"There has been no election of Cashier yet." Elliotson leaned against the door for support.

"None? Why not?" he was able to ask.

"I will tell you."

"Walk into the parlor," Elliotson had now presence of mind to say, and he stepped back while the Director entered. When alone, the latter said,

"I regret to say, that an unexpected objection was made by a member of the Board which would have defeated your election had a ballot taken place. I therefore moved to have the election for Cashier postponed until to-morrow; and I have come to talk to you about this objection."

"What is it?" asked Elliotson, in a husky voice.

"It touches your character; is, in fact, a charge against your integrity as a man."

Philip Elliotson drew himself up calmly while his eye became bright and steady, and his lips arched and firm.

"I am ready to meet all such charges, he said, with much dignity of manner. "I know not a single act of my life that I would fear to have canvassed. What is the allegation?"

"Some five or six years ago there was an addition built to this house!" said the Director.

"There was."

"Do you remember the fact that a load of lime was thrown down, late one afternoon, at your back gate?"

Mr. Elliotson thought for a moment, and then said—

"Yes, I remember it very well."

"Do you likewise remember taking two or three pieces of that lime for your own use, and concealing them in an out-house?"

"I do." The blood mounted to the cheek of Mr. Elliotson.

"You were seen to do this: and it is now brought forward against you, and urged as a reason why you should not be given the appointment of Cashier."

Mr. Elliotson seemed stunned for a few moments. He leaned his head down upon a table, and sat motionless for nearly a minute, while his friend looked on with grief. When he at length raised his head, his face was pale but calm.

"I am, of course, charged with being a dishonest man," he said in a firm voice.

"That is the inference drawn from this act."

Mr. Elliotson arose, and going to his secretary, took therefrom two account books. One of these he opened, and turning to an account, laid it on the table before the Director, saying as he did so,

"The plasterer who finished the addition made by my landlord to this house, was named Eldred. He dealt at my store, and settled his accounts once in three months. The addition was made in June, 18—. On the tenth of July, in the same year, you see there is a credit to his account of fifteen cents. Now I will show you the day book entry.

The day book was opened, when the entry stood thus:

"James Eldred, Cr: By lime used for whitewashing at the time he was plastering my house —fifteen cents.

"I took the lime," said Elliotson, after he had exhibited this entry, "thoughtlessly. It was not my property, and I had no right to it. But I did not reflect at the time. About a month afterwards, a thought of what I had done flashed across my mind, and startled me. I saw that I had been guilty of taking another's property for my own use, and immediately made this entry. In settlement, I pointed out the matter to Eldred, and he said it was of no consequence whatever, that I was welcome to the lime and doubly as much more. He did not wish the deduction made from his account: but I insisted on its being done. If you will see him, he will show you this credit on the bill I then rendered."

"May I have these books at the meeting of the directors to-morrow?" eagerly asked the friend, who was trembling with delight.

"Certainly it is but just that this charge should be fully refuted."

"Then you may set your heart at rest about the Cashiership. You will certainly get the appointment. But for this matter you would have received every vote to-day on the first balloting."

When the Directors met on the next day, and the books of Mr. Elliotson were laid open at the entry just mentioned, Mr. Gage was confounded.

"I have not a word more to say," he remarked, "Mr. Elliotson has my vote. It grieves me to think that I have wronged so upright a man."

The vote was at once taken, and Elliotson elected, unanimously, to the office of Cashier, at a salary of twelve hundred dollars a year.

About a year after this happy change in Mr. Elliotson's external circumstances, Herbert, the store keeper who had obtained nearly the whole of his country custom and accumulated quite a handsome little property, died, and his widow attempted, by means of a clerk, to carry on the business. But in the course of a few months, her friends advised her to sell out and be content with the amount of property left her by her husband, which was enough for her support. As soon as this fact became known to Mr. Gage, the carpenter, whose mind had never felt easy about Mr. Elliotson, he called upon the latter, and said to him, after mentioning the fact that Mrs. Herbert wanted to sell out.

"There is a good chance for you, and you ought to embrace it. You understand the business, and can make by it more than double you are now receiving."

But Elliotson shook his head.

"Depend upon it, you ought not to let this opportunity pass. I know you can have all my brother's consignments again, for he has told me that he was sorry he had ever taken them out of your hands. And I have no doubt but that you could retain every one of Herbert's regular customers."

"Perhaps I might. I believe with you that the opportunity is a very good one. But it is not in my power to embrace it'

"Why!"

"Capital is required, and I have nothing but my salary."

"How much will be needed!"

"At least four or five thousand dollars; besides a credit in purchasing out the stock and good will of the store."

"Both of these, I think, can be supplied." Elliotson shook his head again.

"If I will get you money and the credit you need, will you take the store!" asked Gage.

"Certainly I will," was replied.

"Then you may consider the thing as settled."

And it was settled. Mr. Elliotson took the store and went on with the business, quite as successfully as it had been conducted by the former owner. He is now in excellent circumstances. But there are two things that he cannot understand, and which puzzle him whenever he thinks about them. One is, the cause of the sudden reverse in his fortunes that visited him so strangely, and the other is the unexpected offer of Mr. Gage to put him in business again, with as much capital and as large credit as he needed. He often sits and ponders upon these two circumstances, but they still remain shrouded in mystery. Mr. Gage is satisfied with making restitution in his own way, without exposing the part he took in ruining the merchant. He never alluded to the subject, except to his brother, and to the Board of Directors, and they felt it to be imperative on them to keep the whole thing a profound secret.

ORPHAN'S ADVOCATE.

There is an earnestness in this paper which we like. It is heartily devoted to its single object, and that one of the most affecting that can engage our thoughts. We do not know its conductors, but believe it to be the instrument of much good. We give below two articles from it.

"WHO WILL PROTECT THEE WHEN I AM GONE?"

Alone they sat, that father and mother. The light of their home was gone. The infant prattle of their babes had ceased, and the echo of their own voices was all that betokened life.

As they mingled their tears, a funeral passed. Who bear they along? asked the wife.

"I know not," replied the husband, "Let us inquire of the bystanders?"

They were informed that it was an honest woman, who had died through exposure and neglect; more than that, she had left an infant, a few days old, who was soon to be committed to the care of strangers.

One thought arose in the minds of those bereaved parents. It was to adopt this child They hoped to atone for their unfaithfulness towards the mother by protecting the flower she had left, believing that they were indirectly answerable for her sufferings.

They proceeded to the house of the little innocent, and as its cherub face met their gaze they felt that they were receiving a favor and not bestowing one. They folded the fair bud to their bosoms, and bore it to their own cottage, to blossom and unfold beneath their care.

Then did joy return to that dwelling, and the glee of childhood once more chased away the damp vapors of age.

"Feed my lambs," said the Savior. Childless brethren, think of these words, and open wide your gates to admit the forsaken orphan.

Dec.

THE FRIENDLESS.

I venture to say that there is no feeling more withering to the heart than that of being friendless.

Who that has lost a friend, has not felt the pang of parting friendship? But oh, how bitter must that lot be to *feel* that on the wide world we have not a single friend!

Then think of the little child who is entirely dependant upon others, and who has no self reliance, left without father, mother, or friend to care for it.

I cannot better show the sorrow of this feeling than by the account of a young woman, who because she was friendless, wished to die. It is from the Boston Times.

"A young woman, exceedingly well dressed was found by the watch in Boylston Street about 12 o'clock, on Tuesday night, in a melancholy situation. She was reclining on the sidewalk and appeared perfectly stupid. She was about 25 years of age, and her appearance indicated that she had been accustomed to a comfortable situation in life. She had evidently taken something injurious, and a physician was called, who applied a stomach pump, and succeeded in taking from her a considerable quantity of opium. She would give but little information about herself, but said she was *friendless*, and she had no desire to live. Measures were taken to restore her to her *friends*."

What must have been her feelings, at midnight and in the midst of a great city? She had no home to which she could go, none to whom she could look for sympathy or kindly greeting.

How many thousands around us feel the same! And what a noble, pleasing duty it must be to go forth and take such by the hand, saying, "*Arise and be thou comforted.* It is our duty, as the Good Samaritan had pity on him who fell among thieves. And if this is our duty to our fellow men, how much more so to them whom Christ took up in his arms and blessed!

CRUCIFIXES. The letters to be found on the most ancient crucifixes of I. N. R. I. are universally agreed to be the initials of the Latin words *Jesus Nazarenus Rex Judæorum*, i. e. Jesus of Nazareth King of the Jews, a title which Pilate wrote and affixed to the cross. See John, chap. 19, verses 19, 20 and 21.—The initial I. H. C., appended to other crosses, are said to be those of the Latin words *Jesus Humanitatis Consolator*, Jesus the consoler of mankind; and the I. H. S. are equally intended as the initials of the words *Jesus Hominum Salvator*, Jesus the savior of men.

A CAPITAL IDEA. A writer in the Chronotype recommends that a record be kept of the sectarian opinions, or religious views, of all criminals that thereby it may be found what religious denomination produces the greatest number of rogues, and which is the least favorable to high moral training.

We think the above a capital idea, and wonder it has never been thought of before. What more certain test can there be of the quality of a religious sect than the conduct of its members? The command has been given to us: "Judge the tree by its fruit. No good tree bringeth forth bad fruit." And so far as we are concerned, do we apply this scriptural test to individuals, churches, parties, and governments. For it is impossible in the very nature of things, as the above text asserts for evil to flow out of good. Therefore do we second the motion of "the writer in the Chronotype"—let us have the statistics—as a means of "provoking" the different sects to pay more attention to the good behavior of their members, if for no other reason.

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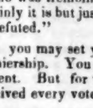
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